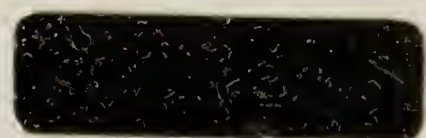






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# THE NEW ERA

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The March issue will include the World Studies Bulletin; in April we hope to give special attention to ideas about Integration; May, to be devoted to education in Japan in preparation for the Tokyo conference, will see the innovation of a National Section acting as guest editor.

For news of Changes in the New Era see end page.



# Editorial

As we go to press on this new year's day we send greetings to our band of readers in the five continents of the world.

It is a propitious day: Britain enters the European community, and twenty four hours ago it was learnt that the unprecedented and murderous bombing of north Vietnam had been called off. These two events, anticipating better things to come, would seem to epitomise and run parallel to some of the tasks of the Fellowship which should be the concern of ensuing issues of the 'New Era'.

Apart from mutual economic benefits from joining Europe, recognised by the French communist party but bitterly debated by the British Labour party, it would seem that Britain's significant contribution will be political in terms of an extension and adaptation of democratic practices. 'The London Times', on this first day of 1973, somewhat proudly points out that Britain has had one parliamentary regime, under a constitutional monarch, since 1688. "In the same period France has had three monarchies, two empires and five republics. Germany and Italy were united nearly 200 years after Britain's present regime was established; Germany has had four regimes in the past 100 years and Italy three."

Though the British regime has changed in some respects since the days of the landed aristocracy of the seventeenth century, its concept of democracy and rule of law still derives essentially from the notions of Thomas Hobbes. He argued in his 'Leviathan' in 1651, two years after the execution of Charles I, that each man tacitly agrees to surrender a part of his own power to the sovereign who henceforth is responsible for his protection. And by a commonwealth, he added, we mean a society of individuals who accept an authority with a view to securing peace: civil society exists in order to protect us.

Nowadays, as revealed in Michael Fielding's article, there is dissatisfaction with a democracy that is not seen to offer participation, and there is a general eroding and mistrust of authority. Thus it is questioned whether the parliamentary forms advocated for 300 years are still valid. Not only have television and the computer made mass participation in decisions possible, but sovereigns (or governments, whether democratic or not) that are unable to save their people from annihilation have surrendered their first claim to authority over them. Logically, the peoples of the world are within their rights in ceasing to obey them, and, morally, they owe no allegiance to a power that perpetrates annihilation.

Through what forms, then, can we act, and from where and to what kinds of authority can we look? If associational, ad hoc or direct action groups are the answer to the former, this places nearly ultimate responsibility on to the individual himself. Simply to abolish 'the State' — as indeed the instigator of the worst crimes of the century — will not prevent marauding terrorists from mugging and shooting, ganging up and taking hostages. Hence the **increasing** relevance of education, in its widest sense, for the development of social autonomy.

This time last year, in celebrating the way of life of Herbert Read and in attempting some appraisal of his theory of the aesthetic basis of morality, we presented his over-riding answer to man's predicament. The contents of the current number, seen against the background of the two events of this new year's day, fall by chance into a coherent pattern the strands of which are to be found in the ideas of our friend, and once-assistant editor, to whose lifework John Aitkenhead pays eloquent tribute. The three main tenets upon which Summerhill was founded nearly fifty years ago were (i) self government, (ii) free sexuality and (iii) play. Surprisingly enough the influence and reputation of that dreadful school are greater today than they ever were, and successors, sometimes unwittingly, have re-affirmed and developed the original insights.

1. Fielding, 'through with' the parliamentary model of democracy — as enacted at the Ford Republic, in USA, in 1908, and exemplified by Homer Lane — advocates associational forms, and hints at the merits of shared responsibility systems, between grown-ups too, as evolved by David Wills and the planned environmental therapists, a notice of whose meetings appears on p. 23.

2. On adolescent sexuality Hemming is refreshingly clear and, in speaking for himself, leans for no support on, for example, D. H. Lawrence, nor Tolstoy's 'Kreutzer Sonata', nor Russell nor even Leon Blum. Do we know, did Edward Glover, Reich or Unwin know, whether there is a specific or general correlation between violence and frustrated play and sex? Who, we wonder, are Hemming's detractors?

3. The articles by Margie Rece, from Augusta, USA, and those on Playgroups, Playbus and the Adventure Playground for Handicapped Children, not only expound the wording of their titles, but in each case exhibit individual initiatives by organisers who aim to augment the confidence of parents in bringing up their own children.

4. Finally, we are invited to look at the roots of violence in our consideration of child rearing. Schumacher describes, in Chaucerian French idiom, the composition of man's character; and Martin asks us to study as objectively as we can to what extent it is likely to change, and whether it is desirable that man himself should take a bigger hand than hitherto in shaping it. A.W.



# The Sage of Summerhill

**John Aitkenhead**

Headmaster Kilquhanity House, Castle Douglas, Scotland

1914; 1940; 1970; . . . ask anyone to name associations with these dates, and of course you get World Wars 1 and 2 and probably the presently continuing War in Vietnam. The associations that might as correctly have been named are the two waves of experimental education in Britain and the present regular spate of experimental schooling (child rearing) in the USA. This parallel series of associations is not of course accidental, and indeed could be taken as further evidence for the case of those who argue that in fact our schools reflect society rather than give society its form—that possibly all societies get the schools they deserve. Moreover, from the same historical record it would seem indeed that as often as the image of society as seen in our schools is too distressing, altogether too unlike the picture we all secretly nurse, of happily developing youngsters . . . just as often some awkward adults will be asking awkward questions in awkward places, and some few will even turn their backs on the rows of desks, never ending examinations, and will throw away their rods which in all good faith they had been told they must not spare lest the children in their charge be spoiled.

Anyway, this is a fair enough explanation for the idealism that seems to sprout in the field of education every time modern man makes war. We might then reasonably look for a connected story of reform over the past fifty years — and doubtless half a dozen or half a hundred such stories, reports, histories of war-spawned reforms do exist, gathering dust mostly. However, what we do have also, happily appearing now as we celebrate (if that is the right word in connection with an impasse) the centenary of compulsory school-attendance in Scotland, is what we might call the definitive edition of the story of That Dreadful School in England started half a century ago by a Scotsman now going on for

his own century. This is the story of the development of the ideas of A. S. Neill and it is called 'Fifty Years of Freedom' (what else, indeed?). The author, Ray Hemmings, is a lecturer in education at Leicester University, was at sometime on Neill's staff at Summerhill . . . and we get a typical taste of the book's honesty in his quoting the crack about the function of teachers at Summerhill: "to stoke the boiler and darn the socks" — half in fun, wholly in earnest? — as he painstakingly delineates the pattern of . . . "not so much a school, more a way of life."

Like a Colossus — only this man is gentle as well as big — Neill bestrides these 50 years of educational thought and practice. And not only educational: it is not given to many men or women to work in one profession and be able to hold the interest or focus the attention of so many of all ages in other walks of life. Is it the rebel? We think of a Marcus Garvey in 1920 in America. His millions of black followers must have been waiting to hear from his mouth the echoes of their own hearts and minds. Or Burns: someone lately said "My Love is like a Red Red Rose . . . Burns never wrote that: he snatched it out of the Scottish air of the late 1700s". We take the point: but Burns was an essential part of the process that has let the rest of us enjoy and be nourished by that lyric. And in the same way, it would seem, A. S. Neill has been at the essential demonstrating living centre of an awareness of the need for freedom: of a widespread hunger for, demand for, freedom — political, social, industrial, as well as educational. His comparatively tiny school, his miniscule social experiment, has paradoxically attracted a world audience. (Again we think of Burns and his writing in the Scottish vernacular.)

It is fair to say that there has been something of a Summerhill myth. And no wonder. Astute Japanese, solid American citizens, hard-



headed Germans, like the rest of the world . . . have fallen by the million for the idea, the demonstrated idea, of a loving world for children — which is for real, and that's for sure. Now, thanks to Hemmings, maybe for the first time, the story of the man and his work has been given firm shape; the myth has been given form and this is very very satisfactory at this point in time.

The whole of the first quarter of the book, (with good photographs — very few will recognise the young Neill, stiff collar and tie!) will delight those old enough to have known the Dominie books; also those not so old, yet curious about the background of this ever-young Scot whom we meet as pupil teacher, university student, school teacher, budding writer, soldier, joint editor of 'New Era' . . . always the visionary. This part of the record takes us as far as his international school in Germany and his first marriage. The intoxicating reports of the Russian revolutionary reforms are still being taken as read; Homer Lane is working at his Little Commonwealth; Ibsen and Shaw are living forces . . . Neill is an evangelist and the scene is set for the 50 years of freedom at Summerhill in Leiston. And what is true of this part of the book with regard to excellent documentation, careful annotation and indexing . . . goes for the remainder. The whole is a most satisfying solid study complete with statistical appendices and a rich bibliography.

The remainder of this careful book falls into two parts: the middle section of 6 chapters dealing with as many different aspects of freedom, including the problems posed by sexual freedom, precept and practice, within and outwith Summerhill; the poignant inter-war retreat from freedom; the sorry planner freedom of the liberal progressives; the depression of the 30s and that of the 50s with the near financial collapse of Neill's school as numbers fell away, but Neill himself still doggedly holding on preaching and practising as complete a freedom for children as possible — until a breakthrough of his ideas in America brought more pupils and the certainty of material survival. The richness of this section is again typical of the whole book: through our study of Neill we have contact with the

ideas of people like Bertrand Russell, Susan Isaacs, William Boyd, H. G. Wells — and come on the remarkable essay by Auden and Worsley. We also enter the world opened up to Neill by the work and writings of Wilhelm Reich.

The second part of the remainder — in fact the last chapter of the book — is really the summing up for our own immediate era, say the 70s, of all that is implied in the idea of freedom for education — and that, we find, really means the implications of the concept of freedom in human society as a whole. This is 'The Necessity of Freedom'; compulsory and compulsive reading for anyone seeking to depth the philosophy or psychology behind Summerhill, an experiment or way of life that seems now to have anticipated philosophers like Marcuse, psychologists like Fromm, and sociologists like Illich; that seems always to have been demonstrating the truths that were about to be discovered about the human being and his society. There could never be any doubt even in the early chapters of the depth of Neill's message: in his 'Dominie's Log' he wanted "his bairns to realise"; and as Hemmings claims he could hardly have more succinctly anticipated the message our modern philosophers and psychologists would spell out today. The awful threat (to the human individual) of high-powered technology and organised industrial society . . . can be met with one concept only (some would call it a religious concept) . . . the challenge of freedom; and Hemmings has done a magnificent job in spelling this out. Had he been without his tiny working model, without the living person of Neill on whom to father the argument, we should have had merely another theoretical treatise, doomed for dust on a shelf. As it is, we find that Neill has joined the honoured ranks of those who have given a local habitation and a name to another of those dreams that let us be human.

JOHN AITKENHEAD — after a postgraduate teacher training found himself in 1933, like many other teachers . . . unemployed. Returned to Glasgow and took an Ed.B. (now M.Ed.). Taught English till the outbreak of the war and then, as a conscientious objector, gave up work for the state and started Kilquhanity as an international, non-violent, co-ed school — "that dreadful school in Scotland" — having visited Summerhill several times and swallowed it hook, line and sinker. "Kilquhanity was obviously a life sentence: it seems to me that wars throw up free schools."



# 1. School Councils and the Democratic Ideal

**Michael Fielding**

Don Valley High School, Doncaster, England

At the end of my last column p.188, July/August, 1972, I vehemently urged teachers to wake up to the political implications of their educational beliefs. This might have been interpreted as a doctrinaire outburst rather than a starting point for a re-examination of the relationship between educational practice and political theory. My intention, needless to say, was to encourage further thought on a much neglected subject.

It seems to me that school councils are either (i) used managerially as a means towards a more efficient running of the authoritarian school system, or (ii) as opportunities for increasing a pupil's sense of responsibility for his own life within the context of the lives of others, or (iii) both.

Arguments to support the first, managerial, claim might include such ideas as offering the pupils a safety valve, providing an outlet for new ideas, improving communication within the school and having a beneficial effect on staff/pupil relationships. Advocates of the second, offer aims such as enhancing the pupil's moral development, fostering self-discipline, developing a feeling of co-operation and community, and giving the pupils an experience of what it means to govern responsibly thus preparing them for democratic citizenship.

Assuming one accepts some of these aims, there still remains the intractable problem of assessing whether or not they have been fulfilled. Do these wonderful things actually happen, and if so, what conditions are necessary for success? The only research published in Britain so far appears to be that by John Chapman, Research Officer with the Bloxham Project Research Unit in the Department of Educational Studies at Oxford in the first edition of the 'Journal of Moral Education', October 1971.<sup>1</sup> Chapman offers a num-

ber of criteria for assessing the role and effectiveness of school councils. They are that knowledge of and involvement in the activities of the council is correlative with its success for the pupils. Also, absolute clarity about its functions is essential, otherwise unrealistic expectations will be engendered, with detrimental results. Hostility towards the idea of a school council and absence of an easy and efficient communication system were obstacles any council would have to remove, and, finally, the longer a council had been established, the more support it received and the more smoothly it functioned.

I am not one of those advocates of school councils who see them as no more than a handy lubricant with which to oil the groaning cogs of the status quo. Such people deserve no more praise than a country which narcissistically flaunts its 'freedom of speech' and omits to mention the multi-billion pound media which crushes dissent with a vast blanket of silence or condescension. My main concerns are with suggestions that school councils are an indication of democracy in schools and that they are the most appropriate means of bringing about democratisation. (cf. the 'Little Red School Book': "A school council is a body which represents pupils [and sometimes teachers as well]. It is the first step towards getting any school run democratically."<sup>2</sup>)

(1) That school councils within the public sector of education are not fully democratic is a point which is too often lost under the weight of enthusiastic aspiration and confused liberalism. Even writers such as Kevin McGrath<sup>3</sup> and Harold Entwistle<sup>4</sup> occasionally merge the two very different concepts of consultation and participation. School councils are often used in a consultative role which, at best, is a sign of enlightened autocracy and, at worst, a deliberate charade



behind which pseudo-liberal Headmasters board the bandwagon of 'democracy in schools'. For by a complex series of manoeuvres the Head could ensure his position of supreme authority is never questioned, let alone challenged. These might include such things as careful screening of candidates ('No uniform, therefore not responsible enough to be a rep etc.');

eloquent tailoring or gelding of discussion points; deliberately refraining from publicly encouraging the council or ensuring adequate communication between reps and those represented, and even turning reps into prefects, thus incorporating them into the disciplinary machinery of the school. Such tactics are not all that rare. I have encountered some in my own teaching experience, and in the first national conference of the NUSS one delegate from Scotland hinted at these very procedures. We need to be aware that, quite apart from unintentional failure to foster genuine democracy in schools, school councils can and are being used as a democratic façade behind which the authoritarian system flourishes with renewed vigour.

Communal decisions which are subject to the veto of a single person are not democratic. Indeed, many would say that because the school is not a law unto itself and is subject to the expectations of the governors and taxpayers as well as to certain legal considerations, the idea of school councils, or even schools themselves, being operated democratically is a utopian concept which will not fit into the recalcitrant straightjacket of an authoritarian, hierarchical society such as the one we live in now.

However, I do not think one is necessarily entitled to say that school councils are useless within restricted areas of reference or that the present hierarchical organisation of schools is some sort of self-evident truth which will forever remain untouched by the aspirations and demands of those currently oppressed. The main point here is that it is vitally important for advocates of change to be honest in their assessment of current practice. This is no mere quibble about words. My reservations and criticisms about school

councils are intended as goads helping us towards a democratic and ultimately libertarian/anarchic society. Adulation promotes apathy not dynamism.

(2) Another claim which needs close attention is that school councils give the pupils useful and necessary experience of the democratic process itself. Such claims are usually justified by pointing out, rightly, that unless a skill is used the learner will never perform it properly. What is often forgotten is that, although the last point is sound, presuppositions about society, and about the desirability of emulating the present parliamentary system, are not.

Usually, school councils are loosely modelled on our parliamentary system which, we are supposed to assume, is the most desirable example of democratic procedure available. But when one considers that parliamentary democracy in this country encourages an essentially passive, acquiescing role ('I accept X's policy rather than Y's'), and offers no real accountability of MP's to electorate, one begins to wonder whether the model is as appropriate as it appeared at first sight. A system which encourages people to think of the mere act of voting as all important and all that is required of a citizen is a long way from the ongoing and lively participation in government which is essential to democracy. It is sad but true that pupils who attend school councils which are merely asked to ratify or choose between one or other of the Head's policies **are** being prepared for the adult world as it exists.

There can be no sense of responsible involvement if no actions are going to result. Yet these actions are the very stuff of democracy and unless people have opportunities to see the link between the making of a decision and the often difficult task of carrying it out, democracy will remain a very dusty unreality. The Ancient Greeks' insistence that the holding of office should be subject to rotation was intended to involve as many people as possible in the actual business. Such a system ensured that democratic debate was not a hollow exercise. It might well have implica-



tions for school councils of today and would, in addition, make them less elitist in nature. I feel very strongly that considerable support must come from the staff of the school, particularly those in positions of greatest power and prestige. This is a point seldom mentioned in literature on the subject, but which is nonetheless of importance. My experience of teaching in large mixed comprehensive schools where a variety of innovations have taken place has led me to believe that, if one is to attempt innovations which run counter to traditional patterns of thought and behaviour, one must grasp every opportunity to explain to staff, pupils and parents exactly what one is trying to do and why. It is not enough to abolish corporal punishment, uniforms, a prefectorial system, school rules and initiate a school council and leave it at that in the naive belief that such actions speak for themselves. Pupils, and staff in particular, need to be aware of the fact that the Head is endeavouring to encourage communal responsibility, self-discipline, participation in decision making, or whatever. Successful innovation depends on a good deal more than the strength of the Headmaster's convictions.

There are a number of ways in which a Head can encourage school councils within their schools two of which I should like to mention here. Firstly, he can encourage every member of staff to take the idea really seriously, and to show this by making sure that each class or tutor group within the school is fully aware of the role and achievements of the council as well as being encouraged to express their views. Secondly, it could be made crystal clear that participation is as important a part of school life as going to Geography or English lessons, by allocating what used to be teaching time to discussion lessons or periods when the vital business of reporting back and receiving new suggestions is done. I would suggest that these are minimum requirements and would invite Heads who balk at the idea to reflect for a few moments on the fact that in a number of European countries (e.g., Sweden,<sup>5</sup> Denmark<sup>6</sup> and West Germany<sup>7</sup>) educational practice has gone beyond the stage of a pupil council to a school council proper, often consisting of staff, pupils,

parents and outside representatives. Let it be noted too that these councils are not merely advisory bodies; they run the school.

Furthermore if school councils are to try to encourage people to participate in the running of their own lives rather than letting others do it for them, then the old idea of the teacher as the sole fountain of knowledge, imparter of facts and omniscient director of all activities within the classroom must go. Pupils must be given the opportunities to develop social skills and the variety of skills associated with making choices in a multiplicity of situations. So many teachers and Heads appear to expect pupils miraculously to be able to participate fluently and maturely and be critical and discerning in their intellectual and social behaviour when they reach the 5th or 6th year without ever being offered any genuine opportunities or encouragement to do so in the previous 10 years of their school lives. Often people have expressed horror at the docility and disinterest of 5th or 6th formers and then gone on to suggest that this intellectual lethargy was either proof that school councils could never work or the root cause of their frequent failure. Such critics seldom, if ever, pause to consider that there might be some connection between such sheepishness and the authoritarian, teacher-dominated classroom methods still typical of the earlier stages of most schooling today.

Clearly, the general attitude of staff to pupils and vice versa is very important in the fostering of democracy. Participation implies co-operation and mutual respect and these stand no chance in an environment where there is a good deal of antagonism between teachers and pupils, or where teachers are primarily concerned with their own prestige and a quiet life. It is also important to recognise that many of the pupils will have to alter their ideas of what a teacher is. Not least among pupils' adjustments must be the change from passive spectator to active participator. A teacher must give and must try to present meaningful things in an attractive way, but the pupil must learn to give too and not sit back and wait to be entertained or bored.



The second point in connection with the inability of school councils to act alone as a democratic influence concerns its parallel role to parliament.<sup>8</sup> I mentioned earlier that it can be justifiably said that parliament is an inappropriate model on which to base democratisation of schools, largely because it is so far removed from what democracy really means. If this is so, how then does the ordinary citizen participate in our so-called democracy, and, by analogy, how is the pupil to participate democratically in his school life if not through the council? Harold Entwistle, in 'Political Education in a Democracy', suggests that our society is still democratic in what he calls an 'associational' sense. Individuals usually belong to a variety of formal and informal groups, such as a union, church, Working Man's Club, society and neighbourhood group, and it is in these groups that he feels he can most meaningfully make a contribution. These groups themselves then bring pressure to bear on national and local governments to achieve certain aims. Now Entwistle sees such associational groupings within the school as being a variety of largely extra-curricular groups. He suggests that encouraging such groups is a more fruitful way of fostering the democratic spirit than through school councils with their macro-political orientation. Participation in such groups may often be considerable and can involve pupils in policy making and management. Very often these various sports, recreational, social and academic societies are not run democratically, but there is no reason why they should not be.

I agree with much that Entwistle has to say, but I do not share his views that because school councils are based on a parliamentary model they are therefore doomed to very limited success from the start. Clubs and societies form an important part of people's lives, but they need not be regarded as a straightjacket. People do have very real areas of concern which their clubs do not cover. Entwistle also assumes that because our system of associational democracy exists at the moment, all our energies ought to be channelled into encouraging pupils to adopt that form of government. But what about the

future? Can we think of no better system than one whose claim to being democratic relies on membership of an interest group and the power of that group to influence and persuade governments at whatever level?

I would say that a search for alternative forms of government is long overdue and I suspect that decentralisation of power will be one of the next steps. In this connection it is interesting to note that Countesthorpe College, Leicestershire, one of the few progressive schools in the public sector in England, abandoned its pupils' school council some time ago and is gradually recognising that its staff/student council is a failure too, largely because meetings put a large premium on articulacy. I understand that the idea of breaking the school down into small units<sup>9</sup> is being considered: if this happens it will be interesting to see how much autonomy is given to each group and whether ad hoc meetings of pupils about matters of mutual interest will adequately replace any of the school councils.

To sum up: While school councils have a valuable part to play in the democratisation of schools, nonetheless it is only a part, and limitations should be counteracted by support for associational democracy. It is important that a realistic assessment of the strengths and weaknesses of school councils is attempted. If they are given the status of a panacea they will aid the forces of reaction rather than those who wish to see education for democracy become a living reality.

#### References

- 1 John Chapman, 'School Councils: in Theory and Practice', 'Journal of Moral Education', Vol. 1 No. 1 October 1971, pp.33-42. Readers may also be interested to know of 2 articles by John Chapman on School Councils which were published in 'New Era'. 'Origins and Development of School Councils', 'New Era', Vol. 51 No. 8, Sept./Oct. 1970, pp. 268-279. 'New Era', Vol. 51 No. 9, November 1970, pp.316-321.
- 2 Soren Hansen and Jesper Jensen, 'The Little Red School Book', Stage One 1971, p.195.
- 3 Kevin McGrath, 'School Councils', 'Where', October 1971, pp.314-317.
- 4 Harold Entwistle, 'Political Education in a Democracy', Routledge & Kegan Paul 1971, (e.g. p.94).
- 5 Swedish Ministry of Education, 'The Participation of Youth in Present Day Society'. Duplicated 14th February, 1969.
- 6 Danish Ministry of Education, 'Student Government'. Duplicated 1st November, 1959 and 'Sketch of the "Gymnasium" of the Future'. Duplicated 15th December 1969.
- 7 Charles Whiting, 'Co-determination gains ground', 'Times Educational Supplement', 31st December, 1971.
- 8 I am indebted to Harold Entwistle's book (see note 4) for this point.
- 9 Talk by Michael Armstrong 'Democracy and Innovation in Education'. University of London Union, 20th May 1972.



# 2. The Realities of Adolescent Sexuality\*

James Hemming, Educational Psychologist, U.K.

I want to take a cool look over a wide, and still rather explosive subject — the right of adolescents to a sex life and what such a sex life entails. We are passing out of the era of 'Yes-but', when book after book written for adolescents put the emphasis on 'not yet'. Today a positive attitude to sexuality is the *sine qua non* of trust between adults and adolescents. It is the corner-stone of an education which has meaning.

Unfortunately, throughout society at present, a struggle is going on between those who want to pretend adolescent sexuality does not exist, except as an unfortunate intrusion to be repressed as much as possible, and those who regard adolescent sexuality as an important experience of vital significance for the individual — something that has to be lived through and lived well, on the road to the attainment of sexual maturity.

Another way of describing the division is between the prudes who still survive in society — they are anti-sex or, at least, fear sex — and, on the other hand, those who regard sex as, hopefully, a source of happiness and fulfilment which is enriching to the whole personality.

At the heart of this difference of view is, presumably, a profound difference of experience. One can only assume, from the way anti-sex people talk, that they have never had a fully satisfying sexual relationship. If they had, they would not so often describe sex-love as an 'indulgence', nor would they regard chastity before marriage as some kind of supreme virtue, although, of course, it may be a **choice**. The anti-sex people quite miss the point that many adolescents are shocked by the poor quality of man-woman relationships they see in the adults around them.

Let me note, in passing, that this split between the acceptance or rejection of adoles-

cent sexuality does not fall neatly along religious lines. The range of view in sexual matters is as wide among Bishops as among ordinary folk, head teachers, judges, or whom you will. Adolescent sexuality is, in fact, an issue we have to make up our minds about. We are still hawing, and the adolescents despise us because we are.

As a psychologist, I look at adolescent sexuality from the developmental point of view. All human capacities have to mature through use. If we want adolescents to end up as socially responsible adults, then we have to encourage them to take part personally in the life of society, with appropriate guidance and support. From this realization come all the many new socially-directed curricula, and the various experiments involving taking young people beyond the walls of school and into contact with society. Similarly, if we want young people to grow up into sexually mature and responsible adults, we must accept the natural development of their sexual powers through a gradually deepening experience, making available to them the guidance and support they will often need to deal with this ever-present and very challenging aspect of their lives.

The goal we must set is the attainment of full sexual capability as passionate, sensitive, generous, happy, concerned, guilt-free mates for one another, when the time for marriage comes along. This desirable end is to be reached not only through good sex and general education, but also through appropriate experience at all stages throughout the adolescent years. The end is **not** attainable by a misguided attempt to put adolescent maturation into cold storage between puberty and matrimony. There will, of course, be big personal variations. Some young people grow

\*This article is based on a talk given as a Family Planning Association lecture, at their London headquarters, on 9 November 1972.



up faster than others. But the principle remains the same: we have to nourish, not reject, the gradual growth of the capacity for mature sexual relationship. In the past, marriage was the only area in which we expected the young to take on new responsibilities without careful preparation. We sent them off to bed with one another, physically and emotionally unprepared. How misguided — and how cruel! It was like turning someone loose to drive on a motorway without ever letting them see the inside of a car. It was a fantastic, wicked betrayal of the young, and many of us bear the scars of that betrayal in our own lives.

So the reality of adolescent sexuality today is that we accept it and help it to grow. But how? I suggest an overall principle is that we try to help young people to be personal and responsible in their relationships with one another — something, indeed, which they are naturally prepared to be. It is the commercialisation of sex, and the malformations of adult sexual attitude that render sex impersonal and irresponsible, not the tendencies of the young themselves, whose feelings, unless corrupted, are tender and personal. The Top of the Pops are mainly about you-and-me loving, not about titillation sex. The young are bored by titillation sex. They regard us adults as hung-up on it.

This was brought home to me with some force when I was at a dinner party of mainly middle-aged people recently. A charming young guitarist and folk-singer called Timoni had been invited to entertain us after the toasts were finished. She looked around at her audience with a Mona-Lisa smile on her lips and then said: "As you are a middle-aged audience, I suppose you want to be titillated. If you were a young audience I would sing different songs". I wrote to her afterwards to find out exactly what she meant and she replied: "My remark about how much easier it is to titillate the middle-aged audience with naughty songs was based largely on experience. I think older people still have the hang-up of sex being forbidden, or at least being a very serious subject which requires deep and prolonged discussion. The majority of young people have grown up with sex as a

natural development, and they accept it happily in its natural form. This means they do not make such a big thing of dirty jokes or naughty songs." Titillation becomes irrelevant to those who are living their sex lives successfully, by and large, and without guilt.

Perhaps I should now try to outline, as I see it, the process by which the sexual capability needed for the **start** of marriage is to be attained during the adolescent years.

For young males, at any rate, the physical side of sex will start with self-stimulation, or masturbation. The old-style moralists never did a wickeder thing than when they persuaded society that self-stimulation was dangerous and sinful. Masturbation is not only a necessary release of tension before natural sexual relationships become possible, but is also a desirable means of developing that wonderfully intricate system of innervation and muscular activity which makes erection and ejaculation — and orgasm — possible. Girls are less likely to masturbate but for them, too, it is undesirable that their remarkable physical equipment for love should be left unused for too long. Some religious people talk as if God was anti-sex. Then how do they account for the fact, since they regard God as Creator of all things, that the male and female human bodies are magnificently endowed for sensual pleasure? The work of Masters and Johnson suggests that the absorption with attaining orgasm within anglo-saxon society today may not be unrelated to the fact that a girl's physical equipment for orgasmic response was, in the past, often left unused during its natural period for development — adolescence.

In the human being, physical and emotional development go together unless prudery — as formerly — separates them artificially. So the young people of both sexes, in their early teens, begin to move towards each other as people, uncertainly and nervously exploring their relationships with one another. First they live mostly in a world of dreams, then slowly learn to reciprocate as individuals. During this period of finding out about one another as people, emotional involvements will gradually deepen and with them physical involvements, each reacting upon the other. The natural



process, unless it is pressurized by guilt or something else, is gradual and tentative: mutual touch, mutual caress, kissing, fondling, petting, petting to orgasm, gradually getting involved at deeper levels. After the tentative period, the young enter the phase of what can best be called 'friendship sex'. They are not yet ready for deep personal commitment, but they are ready for love.

This is not promiscuity, if by promiscuity we mean casual sex. Friendship sex arises from sincere mutual regard. It feels like 'the real thing' but is not the real thing. It is a part of experience that deepens and extends the understanding of what the sexual relationship involves. Well before this stage, of course, all young people must be fully informed about contraception and, when the stage is reached, must have contraceptives readily available.

As for venereal disease, there is only one sensible thing to do about it — eliminate it. This is well within the range of medical science once prudery and obscurantism are out of the way. In Great Britain we need a national campaign based on mobile units that go round offering a quick health check. These units should cover tuberculosis, cervical cancer and VD all at the same time. This drive should be backed by a network of clinics which are made attractive in every way so that people will be encouraged to attend, **and to pursue treatment**. Many young people stop going for treatment because of what they find at the clinics. It is still too common for VD clinics to be tucked away in basements and back streets, and for a climate of moral condemnation to get in the way of relationships of trust between patients and staff. Young people are put off by a coldly clinical or, worse, condemnatory attitude to them.

It is obviously nonsense that a modern society should be at the mercy of **any** curable disease. A determined, and properly financed, campaign could bring VD under control within a few years. We need, in addition to a national drive, courageous local authorities who are prepared to give a strong lead. Some are already making a start, but most are moving too slowly or barely at all. The elimination of

VD warrants a high priority as of **now**.

Friendship sex gives young people a chance to find out about themselves and one another. A relationship at this stage may blossom into something enduring, or may fade out, as the reality of the person to person encounter dispels illusion and fantasy. Then, one day, the miracle happens. A relationship is discovered which is founded in the reality of feeling and understanding, a relationship in which each sees the other as he, or she, is, and loves what is actually there. In a wonderful way, this relationship does not wear out with time but grows stronger. Growing together, and towards one another, becomes a continuing enchantment. The young couple have arrived at a true mating relationship which carries a sense of commitment and permanence which the pair of lovers usually want to celebrate by marriage. This sort of relationship is the only foundation for family life, now that both men and women expect personal and sexual fulfilment within their marriages. It permits the creation of a warm, loving, stimulating partnership which, we now know, is the right background for the happy, healthy development of children.

I am not, let me add, talking about how things ought to be; I am talking about how things increasingly **are**. This is the new world of sexual relationships that the young are building for themselves, and we had better try to understand it if we do not want the generation gap to get wider still. Many parents **do** understand it and the adolescents in **their** homes are a source of vitality and joy instead of perpetual battle and deceit. If we want to be in a position to guide the young, we must stay **with** them.

Of course, in this confusing age, many young people are confused, particularly if no adults are available to help them get things clear. But I find the wilder goings-on are not typical. Sexuality among our young people is, in general, human and responsible. Enquiries in Sweden and America give confirmation of this sincere attitude.

I must not end without drawing attention to a curious new element in the whole situation. The maturity gap between the young male and the young female is widening. When Dr Macalister Brew did her research in



the forties, the typical gap in boy-girl pairs was one year. A decade ago I would guess it was about two years. When I asked a mature group of young women at the top of one of the London Comprehensive schools how much older they liked their boy friends to be, they put two years as the absolute minimum, and one said three-to-six-years. Our young men, it seems, are trailing desperately along in the rear of the rapidly-maturing modern young women. Many young men are scared of them. There is something fundamentally wrong in the personal education of our young males. They seem seriously deficient in human sensitivity. One young woman said about boys of her own age: "They haven't a clue about how I feel." The rest of the group chorused agreement.

What happens to romance in this new world of adolescent sexual development? "This is the end of romance," a lady said severely to me after I had been speaking to a parent group. Let me say, in conclusion, that it most certainly is not. Just listen to the Pops! What has happened is that the rose-tinted unreal romanticism of the past has given way to a romantic realism based on informed love

and understanding. It is the romance of personal love in place of the romance of ignorance and illusion. An eighteen-year-old girl explained: "I don't seem to fall in love any more in the infatuated way I did when I was about fifteen. It's a special sort of understanding now which makes it special. I love my boy friend, but I can see him clearly too. I know he's got faults."

As it has been expressed:

Living in the reality of Self and other,  
Gently and passionately,  
Is so much more formative  
Than looking into the heart of a dream  
Which gives back only  
An empty stare.

We are, I think, **beginning** to get through the wood of sexual confusion. It is not the Longfords and the Whitehouses who are leading the way; it is the young themselves.

## Un terrain de jeux pour enfants handicapés. (Sommaire)

Lady Allen of Hurtwood, Grande Bretagne

Les petits handicapés physiques et mentaux ont encore plus besoin d'activités récréatives stimulatrices que les enfants normaux. Un terrain de jeux pour aventures à l'usage des enfants handicapés fonctionne à Londres depuis l'an dernier. Un groupe de chercheurs composé de gens s'intéressant, soit en experts, soit en profanes, à la médecine, à l'hygiène sociale, à l'éducation et à la puériculture ont décidé de mettre ce terrain à la disposition d'un échantillonnage très varié de jeunes handicapés.

Le terrain a été spécialement conçu et aménagé pour la récréation et la rééducation sensori-motrice d'enfants présentant des déficiences mentales ou physiques ou des troubles émotifs. Ces déficiences et troubles sont de toutes sortes: déficiences de la vue et de l'ouïe, troubles de la perception, divers degrés de débilité mentale, troubles émotifs et du comportement, autisme, et une multitude de handicaps physiques d'origines diverses: poliomyélite, spina-bifida, paralysie cérébrale, atrophie des membres, dystrophie musculaire, maladies de cœur et des voies respiratoires, malformations congénitales,

traumatismes, épilepsie, etc.

Le site choisi fait partie d'un grand jardin privé où l'on trouve de vieux arbres, des pelouses, des roses et des oiseaux. C'est un cadre simple, charmant, mais aussi stimulant, et où les initiatives des enfants ne sont pas paralysées par une surveillance trop étroite des adultes. Ils peuvent explorer les lieux et apprendre à mieux connaître le monde réel. Le terrain de jeux et le bâtiment ont été conçus de manière à les inciter à exercer tout leur corps et à leur permettre de jouer sans avoir à demander l'aide des adultes. L'âge des usagers du terrain va de 5 à 15 ans. Ils apprennent par le jeu et par l'exploration à mieux se connaître et à mieux se réaliser.

Les enfants viennent des quatre coins de Londres en période scolaire; les écoles spécialisées en envoient trois groupes par jour, chaque groupe comptant jusqu'à 30 enfants. Pendant les vacances, divers clubs et autres groupements utilisent le terrain, soit pour une demi-journée, soit pour la journée entière, et des enfants y sont aussi amenés séparément par leurs frères et sœurs ou par toute la famille. Tous les enfants jouent en sécurité, loin de l'agitation et du bruit et bien surveillés par les adultes, mais surtout parfaitement heureux.



# 3. An Adventure Playground for Handicapped Children in London\*

Lady Allen of Hurtwood, U.K.

The term 'handicapped child' is a descriptive label which like any other system of classification can condition the reaction of others towards those whom it describes. However, as well as creating a distinction in the minds and attitudes of others it can actively encourage and reinforce the practice of physical segregation with its many disadvantages for all children, both normal and handicapped. A normal child, for instance, has much to give and to learn from a handicapped child and a child who is physically handicapped can be greatly helped by an educationally sub-normal child. Each can compensate the other for the loss of mobility or mental agility and together they form a co-operative team to the advantage of both.

A handicapped child can be defined as one with any continuing disability of body, mind, or personality which is likely to impede normal development. The problem is a major one if only on account of the vast numbers of children involved. One in every ten children born in western society is abnormal, and one mentally handicapped child is born every three hours. In addition, there are those who become handicapped through the inadequacy of the society in which they live.

The mentally retarded are probably the most neglected of all handicapped children in regard to provision for play. Play for these children should be considered as the great stimulator when they are allowed to engage in activities that give them pleasure, even joy and delight. All too often they live in closed communities and are lonely and isolated and exposed to the monotony of sameness and the boredom of routine. They are maternally deprived through not having a mother substitute and they are recreationally deprived because they rarely have any personal possessions or play facilities of any kind. The

much criticised residential centres where children live in isolation from a community and in emotional isolation from their family, may be considered as society's attempt to push the problem of the handicapped out of sight rather than attempt to solve it.

Recent research has proved that a child who is exposed to more stimulation, through play, is generally more intelligent and that improvement in physical ability brings about improvement in other functions. The Report on Mental Retardation made to the late President Kennedy speaks of a deficiency of intellectual vitamins found in the impoverished environment in institutions where one day is indistinguishable from the next.

Efforts are being made throughout the world to provide stimulating activities to counteract the effects of prolonged exposure to life in institutions. Play areas are gradually being developed in connection with hospitals, in residential homes, and in special schools for children with different handicaps so as to encourage the children to take an interest in the world around them and to build self-confidence by providing challenging experiences. This is helped by creating an atmosphere of well-being, of feeling at home in their surroundings, and of stimulating curiosity and excitement, all of which help to counteract the monotony of life in an institution.

The value of adventure playgrounds for normal children is now widely recognised but very little has been done to bring these opportunities to handicapped children whose need for free play opportunities is even greater. An adventure playground for these disadvantaged children has been running in London for the past year. A group of research

\*This article has been sent to us by Lady Allen, and is published by courtesy of the International Journal of Early Childhood.



workers consisting of lay and professional people with interests in the fields of medicine, welfare, education, and child care, decided to make these opportunities available to a cross-section of handicapped children.

The playground has been established to provide a specially designed and equipped adventure playground for the enjoyment and the sensory-motor training of children with mental, physical, or emotional disabilities. The range of disabilities is a wide one including those of vision, hearing, and perception, varying degrees of mental subnormality, emotional and behavioural disorders, autism, and a great variety of physical handicaps which have resulted from poliomyelitis, spina-bifida, cerebral palsy, limb deficiency, muscular dystrophy, heart and chest conditions, orthopaedic traumatic incidents, epilepsy and many others.

### **The playground**

The site chosen was part of a large private garden with old trees, lawns, roses, and birds. It is a simple, charming and yet challenging environment, where children can be free from too much adult supervision. Here they can explore and extend their knowledge of the real world. The playground and the building have been planned in such a way as to challenge the children through the use of their whole bodies and where they can play independently of adult help. The children who come are between 5 and 15 years of age. They learn through play and exploration to know themselves and to extend themselves. This setting meets the need, in particular, of brain damaged children, who, because of their lack of sensory awareness, may be unable to learn through normal experiences to interpret and discriminate their environment. Many handicapped children are severely hampered in their development by the over-protection of adults and by the limited environment in which they live. Achievement is of the greatest encouragement to a handicapped child and it is amazing to see with what determination and courage they face and overcome difficulties and risks which they have not met before.

The building itself is light, spacious, and gay. It is made of cedar wood and has many en-

trances and exits so as to allow a great choice of routes. It is furthermore possible to open up the room during warm weather so that the children can play half in and half out of doors. The playroom is a single, large room with many corners breaking the scale down into smaller units. In one corner is a three level platform, the first floor having a ladder up and a slide down and the top level being a hide-away cabin with porthole overlooking the playground. The large playroom can be divided by curtains, if required. There is a small office for the staff and a carefully designed toilet area with special amenities for wheel-chair and other manipulative problems. Everything is geared to encourage maximum independence, the doors swing easily to a touch, handrails offer support where necessary, taps are adapted to clumsy hands, and basins are arranged to accommodate wheel-chairs.



Joyously braving the elements

A small and homely kitchen forms the centre of the building and this is used by staff and children alike for cooking cakes and pies and preparing hot drinks, which is a favourite occupation of many of the children.

The playground is most fortunate in its setting with many trees, bushes, sloping hills, lawns, and wild flowers. An overhead track,



rather like a ski-lift, runs between the entrance gates through the trees to the building. This helps those unable to walk to gain some of the sensations of moving at speed. It has a variety of slings to enable badly handicapped children to propel themselves along without adult help and is a source of great fun for the more mobile children. Near the entrance is an 11-foot look-out tower from the top deck of which the children can see into the road and the passing-traffic. Attached to it on ground level is a telephone with which they can converse with their friends in the playroom. A system of pulleys enables them to haul buckets and wood up and down the tower. Under the trees is a tall jumping frame which they climb up into by ladders and ropes and they can jump through a trap door into a sea of foam rubber into which they can roll, bounce, swim, or relax and be limp without help from anyone. This is a great and exciting challenge, especially for the partially sighted.

There is an artificial flowing river leading into two ponds which they can dam up, paddle in, float boats down and where they can play in the mud, free from the obligations to keep clean. All the children get delightedly dirty and a washing machine and spin dryer are in constant use.

Our experience has been that the children soon tire of the old familiar play activities and greatly prefer more adventurous play such as building house in the trees, lighting bonfires and cooking sausages, rolling down the hills, and making their own improvised waggon.

There is a very large and deep sand garden where many children can play without interfering with each other and where they can enjoy the experience of digging really deep holes and building high.

### **Administration**

The children who use the playground are gathered from all over London. During the school term, three groups a day of up to 30 children come from their special schools. In the holidays, various clubs and other groups

use the playground for a whole or half a day, family groups come along, and many individual children are brought by their brothers or sisters. The children in these mixed groups of different handicaps make new friends and find great relief from the loneliness which so many experience. Individual children who benefit from attendance at the playground come from that sad number who spend their days in the wards for chronically sick adults, most elderly, who almost never meet other young people or experience the normal activities of teenagers. All these children are safe, secluded, well looked after, and, most important of all, supremely happy.

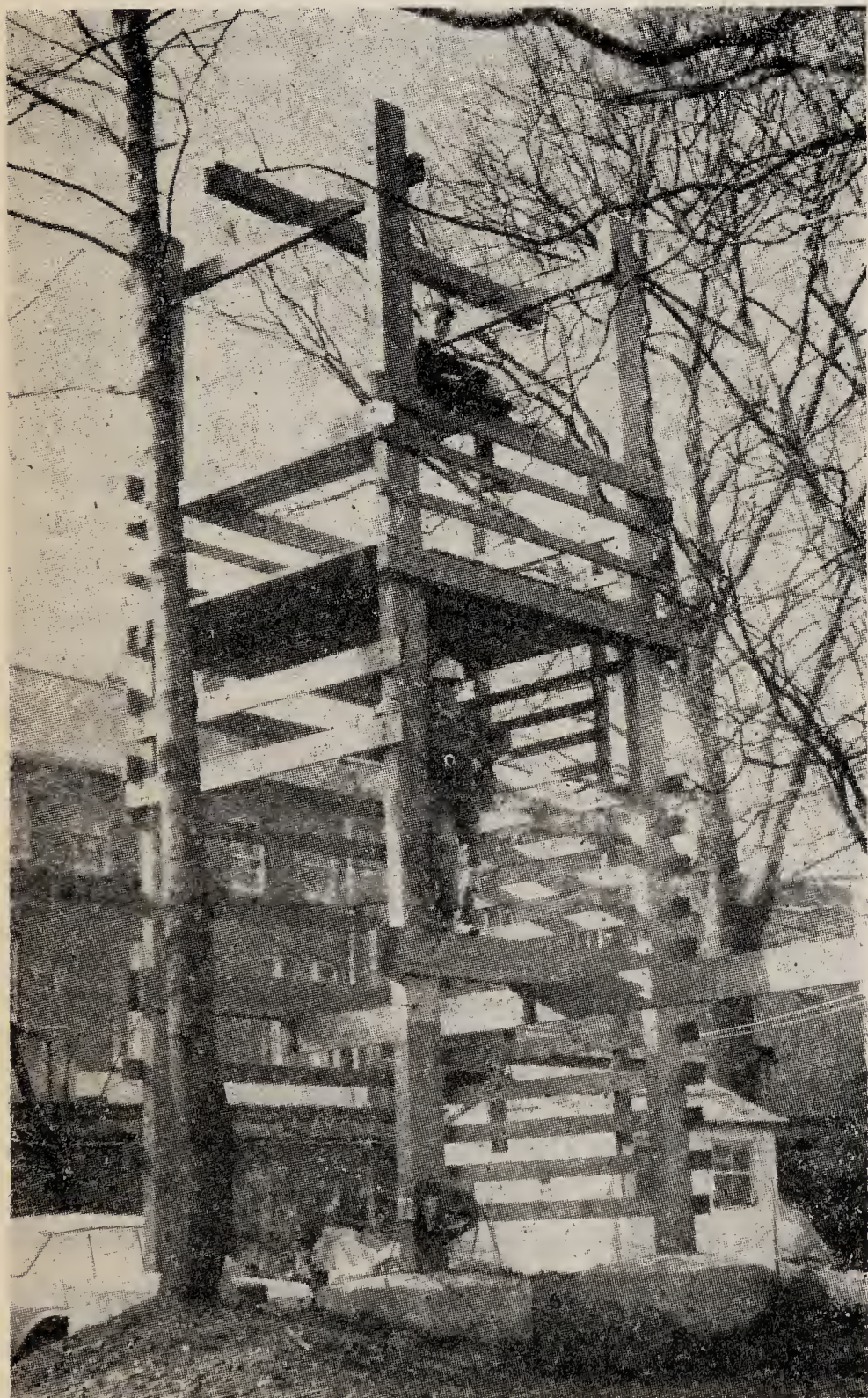
The playground is staffed by two full-time workers with medical training and experience with children. Their task is a taxing one. They are called upon to use all their resources and ingenuity in unobtrusively helping when required, stimulating interest in new and exciting projects and maintaining the equipment and playground in good order for each successive group of children. They must deal with toileting, food, and drinks, and must talk to visitors, cope with the occasional fit, faint, or bruised head, and be prepared to rescue the over-adventurous child from the river and dry him and all his clothes. In addition they note and record the interests and occupations of the various children, discuss progress with the teachers and parents who accompany them, and do many other things as well. Such leaders are difficult to find but the best are priceless. They have good help from the people bringing groups from special schools, and during the holidays from many volunteers, ranging from an 11-year-old boy and his five-year-old brother, to university students, sixth-form boys and girls, and many kind friends and neighbours.

Perhaps the most important object is to make life happier for the children and to give them a respite from some of the pressures that surround them in their families and in their schools. The reward is to watch the delight of the relaxed children enjoying play that is freely chosen and entered into for its own sake with no reference to any end beyond



itself. For the children, this experience is a natural research programme, where they learn new skills, experience achievement, sort out fact from fancy, build up a picture of reality, and extend their knowledge of the real world. All this helps them to compensate for much that they have lost.

A film showing the reaction of the children to this specially designed playground has recently been made by the Central Office of Information for TV showing in many countries. It runs for 20 minutes and is in colour. It is called **THE PACEMAKERS (LADY ALLEN)** and it has versions in French, Spanish and Arabic. It can be borrowed from: any British Embassy or Consulate; British Information Services, 845 Third Avenue, N.Y. 10022; Central Film Library, Government Building Bromyard Ave., Acton, W3, England.



The climbing tower at the entrance to the playground

# Setting up a playbus\*

**Stella Lightman**  
London, England

When you are faced daily with the effects of deprivation such as apathy, aggressiveness, retardation and hyperactivity all in a reception classroom of an Educationally Subnormal school, you are bound to ask questions about causes. Obviously there are children who have overt signs of genetic damage and who are easily distinguishable by external characteristics.

A close scrutiny of case histories shows that where symptoms of deprivation are revealed, invariably there have been inadequate provision for stimulation and play in the child's early years. Many children who are baby minded or temporarily fostered frequently have a background of emotional insecurity before they even reach school.

The question is, what can be done to try and prevent the next generation of children from falling into this category? Early opportunities for play provision is the key.

To try and do something constructive we (that is my assistant and I) turned to the Playgroups for support. In the beginning it was hard to convince them that parental involvement does not come easily to deprived families — that is why they are deprived — and that something more is necessary in the form of community help. It is no use insisting that mothers join playgroups on a rota basis when the mothers themselves are at work and simply want their children to be looked after.

We know, therefore, that the kind of playgroup we would be looking for would have to be flexible in its organisation and outlook, and would have to be prepared to seek out children who have need for play from the homes where they are minded. It was this last point that gave rise to speculation about

\*With acknowledgements to 'Social Services', 9 September 1972.



a Playbus. We had read about schemes in Liverpool, Sheffield and Belfast, where a bus had been bought and converted into a mobile playgroup which could drive to appointed places and provide play facilities for under fives.

We had heard all about Lucy Baruch's Playmobile in the Borough of Ealing and we made contact. The Lambeth Directorate of Social Services was approached, and an interview was obtained with the Borough Playgroups Organiser.

A tentative enquiry was made at the Save the Children Fund to see whether they would be willing to act as co-ordinators for the scheme. A meeting was eventually arranged. Meanwhile contact was established by correspondence, telephone and personal visits whenever possible, with the Council for Community Relations in Lambeth, local community centres, local projects, e.g. the Brixton Neighbourhood Advice Bureau, individual councillors, London Transport (for bus estimate) and the Westminster Health Society whose own Playbus is a superb enterprise.

Amazingly there were few or no obstacles. The Council asked for a written report with evidence of need, which worried us a bit. After all, many children in Lambeth were being unofficially baby minded, and minders in fear of possible prosecution are not willing to provide evidence.

Our proposals were that the bus be staffed by a Save the Children Fund leader and assistant, plus a peripatetic playleader who would act as a link in order to involve people from the local community, especially West Indians.

Imagine our delight when we learnt that our Report had been accepted and is to be fully backed, financially, by the Lambeth Council. We expect the Bus to be on the road by the spring. It will be equipped as a mobile nursery with sand tray, water tray, toys, books and equipment for under fives. It will be parked in certain specified areas for regular morning or afternoon sessions so that con-

tact is built up among child minders and parents. It should cater for fifteen children at a time or thereabouts. Once good contacts are built up, we hope people will start to form their own playgroups or become involved with local existing facilities. The main purpose of the Playbus will be to point the way to Play with all its educational and developmental implications. Having achieved that, the Bus will move on and start again.

As for ourselves, we see our role as Friends of the Playbus, whose function will be to provide the 'frills' like doll's clothes and curtains, but more important, to extend public awareness of young children's needs. The Playbus is a tiny contribution to an ongoing campaign.

STELLA LIGHTMAN originally trained as a nursery teacher at Goldsmiths' University of London, and then worked in an assortment of primary schools. Subsequently she took the Academic Diploma in the Philosophy of Education at the London Institute and is currently a student on the Child Development Course there, and a member of the WEF School Without Walls group. "More concerned with the social potentialities of school than with its curriculum."

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## **Our School in Augusta, Georgia, USA**

**Margie Rece**, parent and volunteer teacher

There are many free schools already in operation in the States, new ones in various stages of development and probably several which have already folded. They run the gamut from day schools to boarding schools, to combinations of both. Some are started by disenchanted teachers, some by parents. Some deal primarily with teenagers, others with young school-age children. Some have course requirements, others none, while still others have requirements based on the interests of the students. In contrast to public school education where the approach is basically the same throughout the system, free schools tend to reflect the interests, abilities and philosophies of the people involved in them. This article deals with the creation of one free school — Our School in Augusta, Georgia.

In January 1971 fifty to sixty parents in Augusta met to discuss possible alternatives to public education. This first public meeting was the result of many discussions among smaller groups of parents, talks between parents and unhappy students, conversations among disaffected public school teachers, readings by some into the writings of Goodman, Herndon, Kozol, A. S. Neill, Holt, Illich, etc., etc. Some parents came because their children were completely turned off by public education; some came because their children were adjusting too well to the idea of competing for grades, to learning what was expected of them. Some came because they were concerned with the stress on discipline and order in the classroom, or the attempt to discourage individuality and creativity. Parents were alarmed that their children learned to think of themselves as the smart kid or the dumb kid. The idea of a free school struck a responsive chord.

After the initial meeting, sessions were scheduled twice a month. The philosophy of free schools continued to be discussed, but concrete plans also began to be formulated

for actually getting a free school in operation. We discussed structures — how much or how little we wanted; facilities — the kind of building, location and surroundings; our staff — who would teach and what subjects; responsibilities of teachers, parents and students; the composition of our governing board, etc. By June, Our School was chartered in the State of Georgia, specifically Augusta, and ready to begin in September 1971.

The name was important because it meant that the school was the responsibility of everyone involved. The school board consisted of representatives chosen by students, parents and teachers. The teaching staff was composed of two full-time paid teachers and about eight parent volunteers who worked on a part-time basis. Gathering supplies, planning field trips, cleaning facilities, contacting special resource people — all were tasks taken on by the families involved in the school.

In our first year we had twenty-seven students, ages four to fifteen, with a good age spread and a fairly even sex distribution. Our racial mix was less satisfactory to us, with only two black families out of sixteen families involved. Since we were supported by tuition and not interested in having a homogenous collection of folks from the same comfortable economic level, we planned the budget to enable us to offer scholarships, so lack of funds would not discourage any interested families. Formal classes were not held, but the attempt was made to schedule things that students and/or teachers were interested in doing which would tend spontaneously to create the learning group. There was no attempt to divide by ages or abilities. No grades were given, though several teachers wrote up an evaluation on each student in December, and a conference in which parents could speak individually to teachers was scheduled at the end of the school year in May.

Teachers' meetings were held every week-end to discuss the week past and plan for the week ahead. Parents and students were encouraged to attend these if they wished. Many concerns were aired at these meetings, creat-



ing a much better understanding of what was happening during the week.

Parents and adults in the community learned that they were interesting people who had things to share with and learn from the children. Students learned from one another in their freedom to associate with all ages. And they learned what they thought and how their ideas stacked up against those of others as they were encouraged to express themselves in words and creations of various types.

One aspect of Our School which none of us were prepared for in advance was the open expression of hostility among the students. The increased opportunity to express their feelings and opinions, plus the increased amount of time when they were not prevented from association with one another by assignments, tests, or other individual work, provided the opportunity for belligerence which would have been suppressed by discipline or classroom routine in the public schools. Therefore much more time and energy was spent in helping students to deal with their feelings while becoming increasingly aware of the feelings of others. This is all part of learning that very elusive line between where your freedom ends and the other person's begins, an educational experience that teachers as well as students found themselves grappling with. There's little place for unexamined conditioned responses to traditional roles in Our School, which makes our experience together a constantly growing and changing one.

During the year two overnight field trips were taken. In December three carloads drove to Atlanta, Georgia to visit a science center, planetarium, botanical garden and zoo. We stayed overnight with another free school, which gave us all a chance to share and compare experiences. In May four carloads went to the Okefenokee Swamp Park, camping for the night in tents and sleeping bags, and touring the park the following day.

With the idea of using the entire area as our classroom, shorter trips were taken to Federal, Criminal and Divorce Courts, a cotton mill,

geological outcropping, city dump, polling places at election time, city sewerage treatment facility, county jail, an open classroom school, cement factory, fish hatchery, state park, nearby river for swimming, library, bakery, local industries, colleges, etc.

We tried to pursue the interests of the students with instruction in cooking, guitar-playing, spelling, Shakespeare, macrame, pottery, Greek mythology, creative writing, candlestick and candle making, knitting, tennis, mathematics, driving, carpentry, embroidery, nutrition, soap making, science, electronics, zoology (specifically the study of the origins, care and feeding of hamsters), photography, movie-making, writing a newspaper. Generally we tried to follow the idea of letting the students learn by seeing and doing, rather than by merely reading about various subjects. Instead of having classes on specific subjects dealt with in isolation, our attempt was for a living approach that dealt with learning as part of the normal life process.

For some of the parents some of the questions still remain. Can you trust children to learn without insisting that they be required to be present regularly at a certain place, certain time; without the added incentive of a grade? How will these kids do if they must go back into public school, or choose to go on to college? Shouldn't there be some course requirements? People can't always do just what they want to do — that isn't the real world. Aren't these kids being raised to believe in an unreal situation? Perhaps one of the toughest ones for the school to deal with is how to resolve the conflict between differing expectations — when the parents want one thing for the child and the child wants another. We probably raise far more questions than we answer, but raising them and living with them is an exciting education for all involved.

The editor notes from the prospectus that Our School is located in an 18th century house with several acres of land — P.O. Box 3472, Augusta, Georgia 30904, USA. Tuition Fees: 50.00 Dollars a month (i.e. about £20, or about £160 a year), and a limited number of scholarships, both full and partial, are available. Ages: 5-18 years. Upon application parents are asked to give particulars of 'abilities, unusual facilities or special knowledge which you would be willing to share. Also please state whether you would be available for school-housekeeping, repairs or field trips'.



# A new form of adult education: Playgroups

Drusilla Scott, Aldeburgh, Suffolk, England

Adult Education? In Playgroups? Yes, because in playgroups we learn with our children. In good playgroups what goes on is family learning, and this is not just learning something which is already written out in text books which we ought to have read but haven't. Like all good learning, it has an element of discovery in it, and the excitement of exploring unknown territory.

There are times when a new organisation suddenly seems to liberate a latent demand into a surge of growth, enthusiasm and discovery. At such times the movement concerned seems to throw up the talent and leadership it needs, while the enthusiasm enables a shoe-string organisation to cope with the demands of rapid growth.

The Pre-School Playgroups Association is now riding forward on such a wave. In its few years of existence, PPA has developed all the symptoms of this kind of breakthrough; the rapid growth, the ferment of ideas, the power to draw out unsuspected talents, and the gradual discovery that there is much more in the original objective than appeared at first sight.

Looking back at the history of the adult education movement in Britain one can see a similar pattern emerging in the early years of the Workers' Educational Association at the beginning of this century: the same rapid growth from small beginnings, the same enthusiasm and devoted work; and for the control with high standards. The WEA built on the determination of small local groups to get the education they wanted. Democratic control is their strength; their weakness is apt to be lack of continuity and lack of standards. These two things the WEA gave them, as PPA is giving them to playgroups. The groups of working men and women in the WEA invented their own form of education, the Tutorial Classes, where they choose their own subject of

study and actively pursued it, while the universities provided the tutors who maintained academic standards.

The section of society now deprived of education is the two to five age group. The lack has existed for a long time — why has it become noticeable in the last few years, and how does the adult education come in? The answer to both questions lies in the fact that it is the mothers of the two-to-five year olds who feel the lack and make the demand. Life in modern conditions can in some ways be harder, lonelier and more frustrating for young mothers than before, and in the end it is they who have invented the new form of education to fill their need. It has turned out to be adult education as well as child education; it is a matter of mothers and children learning together — a new thing which needed a new form.

The originality and importance of this is not yet widely recognised. Just as the more enlightened university teachers wanted to extend the benefits of education to the workers but saw this in terms of spreading a bit more of the same stuff they already knew, so some schools and education authorities have recognised the needs of the pre-school child and wanted to give him something, but have tended to think in terms of giving more of the same thing they are already giving to the school child, assuming that the younger child's needs are the same.

"How old is the teacher?" asked a playgroup child. "I don't know", said the other child — "you have to look in her knickers, it says 4 to 5 in mine". This child made a mistake of extrapolation which is just as easy to fall into from the grown-up end. To think at four that the adult population has its age written in its knickers is no more absurd than to think at forty that a child of three can be handled apart from its mother just like a child of six or seven.



This is not to underestimate the contribution of the nursery schools: they have changed things in the primary schools, and in some areas they have opened the school doors to parents in an admirable way. But this is not the same as respecting the right and authority of parents to take part in the education of young children. In some countries the playgroup movement is called Parents' Co-operative nursery education, and this is right. So many people deplore the decay of parental authority, and the results of the lack of it are all too clear; but what is done to strengthen and help this authority?

Certainly playgroups need standards, but we need to be very sure that those who 'introduce' them do not kill the parent involvement which is the great playgroup virtue. To be at a national PPA conference these days is to see vividly how PPA can put the best knowledge and skill of the educational expert at the service of enthusiastic and determined parents, just as the WEA put the best minds of the universities at the service of the Tutorial Classes. This is the sort of way in which what Wordsworth called 'knowledge not purchased with the loss of power' can be achieved.

The importance of the playgroup idea can be seen more clearly if one considers the two directions in which thinking about the under-fives has run. Two things stand out from the mass of study which has been done. The first is the enormous importance of these early years, when as much as half the child's future potential can be determined. The second is the vital role of the family, and especially the mother. These two strands often seem to be followed up separately. The first leads to the notion that because these years are important, the experts must get hold of the child earlier and earlier. So this line of thought defeats the second one; the expert makes the mother feel incompetent and redundant and thus has a destructive effect on the vitality of the family.

The second notion, the importance of mothering, as expressed for instance in Bowlby's 'Child Care and the Growth of Love', has had a remarkable effect on actual prac-

tice in child care. It is now widely believed that almost any home, however bad, is better for a child than almost any Home, however good, and much devoted work is put into keeping homes together and sustaining families.

But the inadequacies of inadequate families are hard to mend when dealt with as separate cases. How is the necessary expertise to be offered without destroying the family environment?

The originality of the playgroup movement lies in the fact that it has hold of both these strands of thought. Beginning from mothers, it looked with their eyes, and saw the young child in his home setting, not just as an un-ripe schoolchild. And playgroup people have seen how mothers blossom and develop to fill their vital role, when they are given the opportunity. It is becoming commonplace to hear this kind of story — the mother who is so diffident when she first brings her child to the playgroup that she is sure she could not possibly help; who gradually gains confidence and becomes a helper; gets enthusiastic and is a very good helper. Then perhaps she goes on a PPA training course, becomes the playgroup supervisor, and may end up tutoring courses for other helpers, or go into school teaching. All this potential has been released through the first step which she took herself, because she wanted the playgroup experience for her child.

Some people, truly concerned about education, criticise playgroups as 'nursery education on the cheap', and say that the existence of playgroups has hindered the development of 'proper' provision for the under fives, allowing authorities to evade their duties. It is of course true that playgroups often start as a make-do, a second best kind of nursery education because there is not enough of the standard kind. But they are discovering their role as educators of the family environment; their aim is becoming that of raising our whole standard of mothering, and in that role there is nothing second-best about them. They can, as nothing else can, enlist the parents' desire to do the best for the child, and provide an environment where this desire can



lead on to higher standards. This is the discovery whose importance is as yet impossible to assess. It can be said already that any provision of nursery education which ignores this discovery or throws away what has been won will be a disaster.

In the experience of the WEA, the benefits did not all flow one way between the universities and the working men. There was a very important feed-back. The Tutorial Classes chose to study subjects of deep interest to the students themselves in economics, industrial relations and social history, and tutors took back to the universities a new interest in these subjects; while young university teachers with theoretical views on such subject benefitted hugely from discussing them with students who knew from their own daily experience what the realities were behind the theories. There has been such a feed-back from the nursery schools to the schools, and there will be from the playgroups, if teachers will look and listen, rather than turning haughtily away from the new phenomenon. The playgroups need the teacher's knowledge and the teachers need the playgroup's family centred view.

A mother recently took her little boy to school for the first time, after he had had two years of playgroup. The reception class held forty new children, and most of them had to sit and wait until the teacher got around to them. "Couldn't you let a few of us stay and help you?" the mother asked the teacher. "Oh no, we couldn't possibly allow that — besides, if we allowed one mother to stay, they would all want to". Yet in the playgroup, where it is obligatory for there to be one adult for eight children, a rota of mother-helpers works perfectly well.

The playgroup movement has discovered, as the WEA discovered, that when a new band of demanders sets out to get itself some of that good stuff called education which other people have, they may find that the stuff the other people have does not exactly suit them and they have to invent their own. This is an exciting and arduous business and draws enormous efforts out of them. Tutorial Class tutors like R. H. Tawney travelling week after

week incredible train journeys to teach classes in the Potteries, are matched by the fantastic work and inspiration of PPA's small band of leaders, and in humbler ways by the work of the supervisors and mums who haul out equipment week after week from under stages in church halls, and spend precious evenings at classes.

The great need which the WEA met no longer exists but its discovery and its methods have not been lost. The PPA discovery is important too: that it is possible to bring about an enrichment of mothering, the re-creation of the extended family in a fragmented world, the community's co-operation in education.

How excellent it would be if playgroups could have the help of a university which is ideally suited to their needs — the Open University. If that great new institution could enlist mothers in child study and help them in understanding and educating their children, how much might be learnt and how much the mothers role might regain its dignity and interest.

One of the WEA's most successful ideas was the annual summer school. Perhaps the playgroup movement will be able to use that. The WEA also discovered a very fruitful way of co-operating with the universities and the local education authorities so that statutory and voluntary bodies got to know each other by habitually working together, and understanding and trust was created. Now that playgroups need to work with Social Services and Education and Health departments, would not such joint committees be valuable? There are grants, training schemes, qualifications and health regulations to be discussed.

In the status and responsibility they have given to parents, playgroups are pioneering in something very important. They face two main dangers — first that they will not be able to inspire enough playgroups with these ideals, and poor playgroups will get the movement a bad name. Second, that they will be done down by those who still regard them as a cheap make-do, to be replaced as soon as possible. Only by attending to the first danger can they avert the second, and prove that the most expensive is not always the best.



## Book Review

### Corporal Punishment in Schools: a Last Resort?

Edited by Peter Newell  
Penguin Education, 1972 (60p)

"This book has been compiled and edited by people who dislike the concept of physical punishment, but who also have a sympathetic professional knowledge of the stresses and difficulties facing teachers in today's schools" — thus the first paragraph of the preface of this paper-back. I find it acutely embarrassing — especially in conversations with friends abroad, who somehow think of England as a place of educational enlightenment and progress — to face the reality that we still inflict physical violence on children with lengths of bamboo cane, and I welcome any piece of literature which will expose my colleagues to similar feelings of embarrassment and, one hopes, shame.

It is impossible to say whether this book will convert the caners. It certainly stands more chance of doing so than some contributions to the literature on the subject because it is grounded in practice rather than theory. Following an interesting chapter of historical background and a second on the legal framework there are some frequently rehearsed arguments all of which can bear with much repetition: caning frequencies revealed by the punishment book; the correlation between streaming and caning and between stereotypes of certain groups within the school and the punishments then inflicted on those groups; the appalling list of 'offences' for which pupils are caned — ranging from persistent lateness or failure to do homework, via 'losing a report card' or being in school without permission, to 'not showering without excuse' or attacking a teacher!

The Punishment Book chapter by itself disposes most effectively of the claims that corporal punishment is a 'last resort', or that it is a deterrent, or that it is in any way therapeutic.

Then follow two chapters — 'Children Talking' and 'Children Writing' — which give excerpts from essays written by girls and boys in a large urban comprehensive school, and from the conversations of a child psychiatrist. They dispose even more effectively of the traditional argument in favour of legalised barbarity. It would be a pity to destroy for the reader the full impact and sensitivity of these children's opinions by quoting extracts here; nor do these chapters conceal how dreadfully even the youngest are affected by the traditional attitudes by which they have been surrounded from birth.

The final three chapters deal with the attitudes respectively of parents, teachers, and headteachers. The problems, the ambivalence, the difficulties of doing battle with the vested interests which each of these groups encounter are helpfully and clearly set out.

'A Last Resort' is a positive book: it does not shirk the realities and it tries to show that abolition not only should, but indeed, **can** work. It is a profound book in that it is not content to argue for or against caning as one of the options in a system of rewards and punishments but challenges the reader to see the wider context of de-schooling the schools from within.

Gunter Helft.

GUNTER HELFT — headmaster of Don Valley High School, a large mixed comprehensive school in the West Riding, England; and formerly of Archbishop Temple's School, Lambeth, London.

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THE PLANNED ENVIRONMENT THERAPY TRUST was founded in 1966 by Dr Marjorie E. Franklin, with financial help from Children's Social Adjustment Ltd. and Q Camps Committee.

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# The Biological Basis for Human Behaviour\*

Dr R. D. Martin

Department of Anthropology, University College, London

There have been many recent publications — often of a popular nature — which have been interpreted (and frequently intended) as authoritative statements about the basic characteristics and origins of the behaviour of **Homo sapiens**. These books all have the fundamental rationale (for example, see Ardrey, Tiger and Fox, Lorenz and Morris) that there is an inherited core of human behaviour which was determined whilst man was still evolving at an ancestral 'hunting-and-gathering' level. It is argued that the period during which man has developed settled communities, with an agricultural base, is so short that no appreciable evolutionary modification of inherited features of human behaviour has since been possible. Accordingly, those of us who are now living in complex, urban societies are said to be carrying a burden of inherited behavioural features actually adapted for a free-style hunting-and-gathering existence. It is generally believed that man existed as a hunting-and-gathering species for several (2–10) million years, prior to the relatively recent development of settled communities. This basic tenet requires closer examination.

In view of the present epidemic of popular books on this subject, a general review could perhaps serve a useful purpose at this stage. Although this will inevitably devote itself primarily to the pitfalls of the popular 'biological' approach, it is possible that some general suggestions for future research might emerge as a by-product. These popular books have, after all, generally been produced by people who have not themselves had first-hand experience of scientific research into various aspects of human behaviour. Yet it is evident that the main requirement at present is for detailed scientific studies of human behaviour, rather than for prefabricated all-embracing explanatory systems. In particular, it is essential to examine the ways in which studies of

normal, intact human beings may be correlated with studies of the central nervous system. Perhaps, in analysing the predominant weaknesses of popular accounts of human behaviour and its origins, one might find pointers to the areas in which such research is both necessary and feasible.

Information about 'human nature' can be obtained from many sources. The primary requirement is for careful observations conducted under well-documented (and often controlled) conditions. Such observations have, in fact, been conducted over long periods by observers in many different disciplines (psychology, psychiatry, social anthropology, human ethology); but there have been very few attempts to compare and synthesise data collected in these different disciplines. In order to interpret the behaviour of any animal, and thus the integrated operation of its central nervous system, it is essential to **describe** the behaviour accurately. For the biological approach, it is necessary that we should be quite clear about **what kinds** of information should be collected, and **how** this should be done.

The **interpretation** of observable human behaviour is, of course, quite a different matter. Here, the ethological approach can — in principle — come into its own, in that ethology has been traditionally concerned with evolved characteristics developed in adaptation to a given set (and a given range) of environmental conditions. However, this introduces the vexed question of the distinction between innate and acquired behaviour. This distinction has a special significance for human behaviour, in that we are often concerned with identifying those features which

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\*Abstract of a contribution to the Symposium organised, 28 and 29 September 1972, by the Institute of Biology, 41 Queen's Gate, London, S.W.7., England.



could conceivably be modified by appropriate training, and those which cannot (without conflicting seriously with the organism's phylogenetic adaptations). Most popular accounts of the biological basis for human behaviour presuppose that this distinction can be made in a valid manner. However, we have yet to establish widely acceptable criteria for making this distinction in human behaviour, and for demonstrating that human beings really do possess inherited, invariable behavioural features.

If it is adequately demonstrated that certain behavioural traits in human beings **are** inherited, it is possible to apply classical procedures for examining the evolution of inherited characteristics. Comparative anatomical and behavioural considerations can be applied to man and his closest relatives within the Order Primates — in particular to the great apes, and to a lesser extent to the monkeys. However, there are certain traditional oversimplifications which arise from discussing evolution only in terms of living representatives. There is a widespread belief that the Primates represent a 'Scala naturae' with man at the top. As a result, it is often thought that living ape or monkey species can be taken as representatives for actual evolutionary stages in man's past such an approach leads to serious errors.

This brings us to the need for a well-documented fossil history for human evolution. Discovery of the Australopithecines and later fossil hominids has provided valuable new data for the period from five million years ago to the present, albeit with a number of important gaps. The possible hominid **Ramapithecus** (12-14 million years old) may perhaps give us some clues to the approximate time of origin of the Hominidae, but that is all. There is no fossil material to demonstrate what happened from the time of separation of the Pongidae and Hominidae (10-15 million years ago) to the appearance of the earliest known Australopithecines (possibly 5 million years ago). By the Australopithecine level, bipedalism was already well-developed, and tool-making had probably originated. Nothing is known — on the basis of reliable fossil evidence — about the period in which

bipedalism was developing and tool-using was probably becoming commonplace. All that can be said is that this period preceded the point at which the relative brain-size of the Hominidae began to diverge markedly from that typical of the Pongidae. The marked increase in relative brain-size of the hominids since the Australopithecines emerged has occurred relatively smoothly, possibly with some acceleration in the later stages. This means that the human central nervous system was undergoing its crucial process of expansion over a period of approximately 5 million years. Is this period not sufficient for virtually complete replacement of any innate behaviour by individual acquisition mechanisms?

Amidst all the speculation about the origins and nervous foundations of human behaviour, there is little in the way of reliable factual evidence. Ultimately, such evidence must come essentially from an understanding of mechanisms operating within the human central nervous system. Studies of typical human behaviour, and hypotheses about its evolutionary origins, can only provide raw material and guidelines for this process of investigation. However, there may well be ethical limits to the extent to which we can explore the workings of the human brain, and it is possible that circumstantial evidence and plausible hypotheses may be all that can be provided for wide areas of functioning of the human brain. In fact, it may be fortunate that this is so. Popular writers often express the pious hope that their works might make a modest contribution to the furtherance of optimal human relationships. But can we seriously believe that if some human beings really did fully understand the behavioural mechanisms of other human beings, this understanding would be invariably (or even significantly) used for the general good of mankind? It is highly likely that our knowledge of the human brain may remain marginal, and it is in marginal areas (for example, in the voluntary canalisation of certain aspects of human behaviour, and in the treatment of mild central nervous disorders) that the role of human ethology may eventually take a restricted, but significant, place.



# Les racines de la violence\*

Dr E. F. Schumacher, Grande Bretagne

La nonviolence, apparemment, n'est que pour les saints; et bien qu'assurément tous les hommes et toutes les femmes aient pour tâche de s'efforcer à la sainteté, bien rares sont ceux d'entre nous qui se rapprochent du but assez pour être fermes dans la non-violence — quand arrive l'heure de l'épreuve. Il semble donc que nous devons apprendre à vivre avec la Violence. Nous avons des chances de la brider, mais peu d'espoir de la faire tout à fait dépérir.

Le prurit de la violence fait partie de la nature humaine. On pourrait dire que c'est la tâche de la civilisation de la maîtriser, l'endiguer, ou la sublimer. A vrai dire, la civilisation moderne semble bien détourner le flux de la violence des relations humaines quotidiennes, mais, au lieu de la sublimer, elle semble la multiplier des millions de fois. La Bombe est le symbole de la civilisation moderne. Malheureusement, elle n'est pas seulement un symbole, mais une constante menace contre toute vie sur notre planète; et pourtant elle constitue aussi le symbole d'une civilisation qui se tient prête à la violence, une violence illimitée. Le lecteur ne sera peut-être pas d'accord quand nous disons 'prête'. Pourtant si nous (ou nos maîtres) n'étions pas prêts à utiliser la Bombe **en certaines circonstances**, nous n'aurions pas à en subir le prix douloureux. C'est seulement si nous étions disposés à déclarer: "Nous n'utiliserons la Bombe en **aucune circonstance**" que nous pourrions avoir le droit de dire que nous ne sommes pas prêts à l'utiliser. Mais dans un tel cas, bien sûr, nous n'aurions pas de Bombe.

Il apparaît donc que, bien loin de réprimer notre disposition à nous livrer à la violence en dernière analyse, la civilisation moderne a en fait créé cette disposition. Comment cela a-t-il pu se faire? Comment la même civilisation peut-elle simultanément et concurremment engendrer une grande répression

de la violence au niveau des relations inter-humaines, et cette ultime perfection de la violence au niveau des relations internationales?

La réponse habituelle à cette question est que notre relative non-violence au niveau individuel est simplement due à l'existence de la police et au règne de la Loi; la seule façon de parvenir au même résultat au niveau international serait donc de créer une force de police internationale et de mettre en vigueur un règne international de la Loi. Il y a bien sûr du vrai dans cette réponse mais je ne crois pas qu'elle aille à la racine des choses.

Essayons de trouver les racines de la violence. Certaines gens, évidemment, jugent qu'il est suffisant de remonter au péché originel. S'il n'existait pas quelque chose de profondément insatisfaisant dans la nature humaine, l'histoire de l'humanité ne serait pas cette interminable accumulation de crimes, qui culmine dans cette menace de l'extermination totale en manière de dissuasion.

Puisque l'homme est esprit et corps, nous ne risquons guère de nous tromper en recherchant les racines de la violence à la fois dans le corps et dans l'esprit. En fait, c'est exactement ce qu'a toujours fait la philosophie traditionnelle. En Occident, on nous a enseigné les sept péchés capitaux, comprenant trois péchés 'chauds' et trois péchés 'froids', le septième, **acedia**, ou paresse, n'étant ni chaud ni froid.

Si nous en venons aux trois péchés 'chauds' — **luxuria**, ou luxure; **gula** ou gourmandise; et **ira** ou colère — nous trouverons sans aucun doute de profondes racines de la violence dans **ira**. Les péchés 'chauds' viennent essentiellement du corps, ou du

\*Contribution to War Resisters' International at Sheffield, England, 1972. See Devi Prasad in 'New Era', p.236, November 1972.



‘coeur’ si l’on veut, et ici la violence a tendance à être contrebalancée ou refrénée par de grandes forces émotionnelles telles que la pitié, la miséricorde, et une disposition à la lassitude et au dégoût. Dans la phase actuelle de la civilisation moderne, ces péchés ‘chauds’ ne constituent pas une grande menace; ils ne sont d’ailleurs pas pris au sérieux, mais on les considère comme un peu vulgaires.

Il n’en est pas de même de péchés ‘froids’. Généralement, on ne les considère pas du tout comme des péchés, mais comme des traits de caractère admirables ou en tout cas parfaitement normaux. Les trois péchés ‘froids’, qui proviennent de l’esprit, se nomment **avaritia** ou avarice, **invidia** ou envie; et **superbia** ou orgueil. La violence y prend racine, et il n’existe rien ou si peu dans les dispositions naturelles de l’esprit pour contre-carrer ou refréner leur puissance.

L’ancien enseignement de péchés capitaux reconnaît que la violence qui naît du coeur tend rapidement à trouver ses limites: tandis que la violence qui vient de l’esprit est capable de devenir illimitée, de transgresser toutes les bornes. On peut en déduire qu’une civilisation qui glorifie l’esprit au dépens du coeur est en constant danger de s’abandonner à la violence sans limites; tandis qu’une civilisation qui glorifierait le coeur aux dépens de l’esprit serait en danger de brutalités sporadiques sans rime ni raison.

Il n’est pas douteux que notre civilisation revendique pour accomplissement suprême l’‘objectivité’ de sa pensée, qui a amené les plus étonnantes réalisations de la science et de la technique. Cette faculté de l’esprit, nommée ‘objectivité’, dépend du rejet et de la répression de toutes forces émotionnelles autres que le désir de résoudre le problème du moment. On l’appelle parfois soif de vérité, mais, quel qu’en soit le nom, elle est froide, détachée, insensible, efficace, et impitoyable. L’objectivité pure n’est possible que lorsque la raison opère sans le contrôle du coeur. Elle peut alors se poser n’importe quelle question sans frémir; elle peut traiter en objet pur n’importe quelle manière à in-

vestigation, et non en réalité sensible, douée de sensibilité. Par le travail du seul esprit, on peut étudier un aveugle ‘objectivement’, et le décrire comme s’il était une poupée mécanique — laquelle est également aveugle; par un effort du coeur on pourrait en fermant les yeux chercher à ressentir subjectivement la conscience de la cécité.

La violence qui provient de l’esprit, des trois péchés ‘chauds’, a la puissance de l’objectivité, et n’est entravée par nulle participation subjective à l’expérience de ses victimes. C’est comme la signature d’un arrêt de mort, ou le lancement d’un missile intercontinental: plus la chose est faite ‘objectivement’, plus elle est facile. Elle provient de la pensée pure.

La pensée est bien plus facile, libre et rapide que l’action. Nous sommes capables de concevoir des actions que jamais nous ne pourrions accomplir. La succession logique de la pensée à la parole et à l’action est un processus d’incarnation ou de substantialisation croissantes, un mouvement qui va de l’esprit vers le corps, ou de ‘froid’ au ‘chaud’, de l’invisible au visible, ou, peut-on dire aussi, de l’objectif au subjectif. Avec l’individu, on peut toujours compter, et même espérer, que le coeur ou le corps, c’est-à-dire sa subjectivité, maîtrisera ou inhibera les outrances de son esprit, de sa pensée, de son objectivité. Mais lorsqu’apparaissent l’organisation et la spécialisation, cette chaîne est brisée: le No. 1 a l’idée; le No. 2 donne l’ordre, et le No. 3 l’exécute. Si l’acte du No. 3 est un acte de violence détestable, qui est coupable? Qui est responsable? Naturellement, ils le sont tous les trois, mais en ordre descendant.

Et pourtant, la civilisation moderne, pragmatique, positiviste, et objective, ne peut voir et apprécier que le visible, et c’est en ordre ascendant que semble répartie la culpabilité. C’est le No. 3, l’homme d’action, qui est le coupable — les autres n’ont fait que penser et parler.

Dès lors, nous considérons volontiers Eichmann comme un monstre, et puis nous



découvrons que c'est un homme bien ordinaire, un petit homme tranquille, entraîné à la pensée objective; un homme qui n'a pas de 'vices chauds' pour le pousser à la violence; un homme qui ne ferait pas de mal à une mouche. Ses actions n'ont pas été réglées par le coeur, mais par quelques très simple règles de l'esprit — règles d'objectivité libérées des entraves de toute émotion, comme un ordinateur qui a reçu son programme.

Le phénomène Eichmann démontre que la pensée détachée, objective, toujours susceptible d'erreur, ouvre la porte à la violence illimitée, parce qu'elle élimine la force compensatrice du coeur. Une civilisation qui désavoue le coeur, qui divinise l'objectivité sous les formes du scientisme, du positivisme et du rationalisme, qui fonde son éducation tout entière sur l'idée qu'on doit prendre les décisions sans interférence des émotions, s'expose inévitablement aux périls de la violence illimitée.

Ce trait de la civilisation moderne, on peut le retrouver dans tous les domaines de l'activité humaine. Par exemple dans l'économie et la poursuite d'un 'meilleur niveau de et manque de réalisme: il n'est pas 'éco-écartées car elles ne sont que sentimentalité et manque de réalisme: il n'est pas "économique' de penser aux gens plutôt qu'au profit. Quant à prendre l'avenir au sérieux — comme on a naturellement tendance à prendre le présent au sérieux, on en est découragé par la théorie de la 'dépréciation des monnaies' qui dévalue systématiquement l'avenir. De là cette exploitation, ce pillage illimité de la Nature — perverse mise en oeuvre de la parole "ne prenez pas souci du lendemain".

Quand la violence des luttes en matière économique provient des péchés 'chauds' de luxure, gourmandise ou colère, c'est-à-dire surtout du corps — ou du coeur — elle porte en elle un principe de limitation d'elle-même, et demeure capable de dire **Assez!** Mais lorsqu'elle provient des péchés 'froids' d'avarice, de envie et d'orgueil, c'est-à-dire surtout de l'esprit, entraîné à l'objectivité

il n'existe aucun principe limitatif, nulle notion de l'**'Assez'**: le ciel est la borne. Plus élevé est le niveau d'opulence déjà atteint, plus grand est le fanatisme pour une 'croissance' supplémentaire.

Conquête de la nature et de l'espace; besoin irrésistible 'd'explorer'; expansion économique illimitée, etc. . . . voilà des concepts de violence. Les concepts de la nonviolence seraient la vénération de la vie; la 'louange' religieuse; l'humilité la mesure, c'est-à-dire le sens du moment où s'arrêter; et un irrésistible besoin de justice. Les premiers dérivent d'esprits sans contrôle du coeur les derniers, des coeurs qui sont assez forts pour être maîtres de l'esprit.

La violence qui est en train de détruire le monde est la violence froide, calculatrice, détachée, insensible, et impitoyable, qui surgit d'esprits surdéveloppés, échappant au contrôle de coeurs sous-développés. Un homme qui ne **sent** pas ses pensées, mais se contente de les concevoir, qui a entraîné l'objectivité de son esprit aux dépens de la subjectivité de son coeur, est capable de violence illimitée sans jamais perdre son sang-froid, sans jamais commettre les péchés 'chauds' de luxure, de gourmandise ou de colère. Il hoche la tête avec tristesse ou dédain au spectacle de la vulgarité et de l'irrationalité de ces gens qui sont encore sous développés au point de commettre des péchés 'chauds'. Il est suprêmement rationnel pour lui, la seule certitude, c'est sa propre mort, et, considérée objectivement, sa propre mort équivaut à la disparition du monde. Il se tient au faite de l'égoïsme et de la violence virtuelle. La raison pure ne peut adorer que soi-même, et seul le coeur peut concevoir d'idée de sacrifice.

La civilisation moderne ne pourra survivre que si elle se remet à éduquer le coeur, qui est la source de la sagesse; car l'homme moderne est bien trop ingénieux pour être capable de survivre sans la sagesse.



# The Roots of Violence

E. F. Schumacher

(Traduction: J. Beau)

Nonviolence, it seems, is only for saints; and while it is assuredly the task of all men and women to strive for sainthood, there are but few of us who get near enough to this goal to be able to be firm in nonviolence — when it comes to the test. It seems, therefore, that we must learn to live with Violence. We may have a chance to curb it, but hardly a chance to make it wither away altogether.

The itch of violence is a part of human nature. It might be said that it is the task of civilisation to control, channel, or sublimate it. Modern civilisation appears, indeed, to channel violence away from everyday inter-human relations, but then, instead of sublimating it, it seems to multiply it a million-fold. The Bomb is the symbol of modern civilisation. Unfortunately, it is not merely a symbol but an ever-present threat to all life on our planet, yet it is also a symbol of a civilisation that has bred readiness for violence without any limit whatsoever. The reader may object to the use of the word 'readiness'. But if we, or our masters, were not ready to use The Bomb **in certain circumstances**, we should not go to the painful expense of having it at all. Only if we were willing to say: "We shall not use The Bomb **in any circumstances whatsoever**," could we claim not to be ready to use it. But in that case, of course, we should have no Bomb.

Far from curbing our readiness to engage in violence on the ultimate scale, it would appear, therefore, that modern civilisation has actually produced it. How could this be possible? How is it possible for the same civilisation simultaneously and concurrently to produce a great curbing of violence at the level of inter-human relations and the ultimate perfection of violence at the level of international relations?

The answer normally given to this question suggests that our relative nonviolence at the personal level is simply due to the existence of the police and the Rule of Law; the only

way to achieve the same at the international level would be to set up an international police force and introduce an international Rule of Law. There is, of course, some truth in this answer, but I do not think it goes to the root of the matter.

Let us try to find the roots of violence. Some people, of course, consider it sufficient to point to original sin. If there were not something profoundly unsatisfactory about human nature, human history would not be such a record of crime, culminating in the threat of total extermination as a 'deterrent'.

As man is a compound of mind and body, we may not go far wrong by looking for the roots of violence both in the body and in the mind. In fact, this is exactly what traditional moral philosophy has always done. In the West, we had the teaching of the Seven Deadly Sins, which weremade up of three 'warm' sins and three 'cold' ones, while the seventh, **acedia** or Sloth, is neither warm nor cold.

Among the three 'warm' sins — **luxuria** which we call Lust; **gula** which we call Gluttony; and **ira** which we call Wrath — there are undoubtedly deep roots of violence to be found in **ira**. The 'warm' sins arise primarily from the body, from the 'heart' if you like, and there violence tends to be counterbalanced or checked by strong emotional forces like pity, mercy, and a liability to get tired and disgusted. In the present phase of modern civilisation, these warm-hearted sins are not a great threat; nor are they taken seriously, but merely considered somewhat vulgar.

It is different with the 'cold' sins. They are not generally thought of as sins at all, but as admirable or at least perfectly normal traits of character. The three 'cold' sins, arising from the mind, are called **avaritia** or Covetousness; **invidia** or Envy; and **superbia** or Pride. The roots of violence grow in all three, and there is little, if anything, in the natural dispositions of the mind to counteract or check their force.

The old teaching of the Deadly Sins recognises that the violence that stems from the



heart tends quickly to find its limits: it is checked by other powerful emotions; while the violence that stems from the mind is capable of becoming unlimited and transgressing all bounds. From this it may be deduced that a civilisation which glorifies the mind at the expense of the heart is in constant danger of slipping into limitless violence; while a civilisation which glorified the heart at the expense of the mind would be in danger of sporadic brutalities without rhyme or reason.

There can be no doubt that our civilisation claims as its greatest achievement the 'objectivity' of its thought which has led, for all to see, to the most astonishing achievements of science and technology. This capability of the mind, called 'objectivity', depends on the rejection and suppression of all emotional forces other than the desire to solve the problem at hand. This is sometimes called a desire for truth but, whatever it may be called, it is cold, detached, heartless, efficient, and relentless. Pure objectivity is possible only when Reason operates outside the control of the heart. It can then ask any questions without a shudder; it can treat any matter of investigation as an object alone, not as anything that feels, that has a sense or feeling of itself. Working through the mind alone, you can study a blind man 'objectively' and describe him as if he were a mechanical puppet — which is also blind; working through the heart you might shut your own eyes in an attempt to get the feeling of blindness yourself, subjectively.

The violence that stems from the mind, from the three 'cold' sins, has the power of objectivity, untrammelled by any subjective participation with the experience of the violated. It is like signing a death warrant or launching an inter-continental missile: the more 'objectively' it is done, the easier it is. It comes out of pure thought.

Thought is much lighter, freer and swifter than action. We are capable of thinking actions which we would never perform. The logical sequence from thought to speech to action is a sequence of increasing incarnation or substantialisation, a movement from mind

to body, or from 'cold' to 'warm', from invisible to visible, or, we can also say, from objectivity to subjectivity. With the individual person, there is always the chance, and even the likelihood, that the heart or body, that is to say his subjectivity, will control and inhibit the extravagances of his mind, his thought, his objectivity. But when there is organisation and specialisation, this chain is broken: No. 1 has the idea; No. 2 gives the order, and No. 3 carries it out. If No. 3's action is one of detestable violence, who is to blame? Who is responsible? Of course, all three are responsible, but in descending order.

Yet, modern civilisation, pragmatic, positivist, and objective, can see and appreciate only the visible, and guilt seems to be distributed in ascending order. No. 3, the man of action, is the guilty one — the others have only thought and talked.

We therefore like to think of Eichmann as a monster, and then discover him to be very ordinary indeed, a meek little man, trained in objectivity; a man who has no 'warm' vices that move him to violence; a man who couldn't hurt a fly. His actions were not controlled by the heart, but by some very simple rules of the mind — rules of objectivity untrammelled by emotion, like a computer programmed in a certain way.

The Eichmann phenomenon demonstrates that detached, objective thought, always liable to error, opens the door to unlimited violence, because it eliminates the counter-vailing power of the heart. A civilisation which deprecates the heart, which idolises objectivity in the forms of scientism, positivism, and rationalism, which bases its entire education on the notion that decisions must be taken without interference from the emotions, inevitably exposes itself to the dangers of unlimited violence.

This trait of modern civilisation can be traced through all fields of human activity. Take economics and the pursuit of 'higher living standards'. All promptings of the heart are dismissed as sentimentality and lack of realism: to think of people rather than of profit is 'uneconomic'. To take the future as seriously as man is naturally inclined to take



the present is being discouraged by the theory of 'discounted cash flow' which systematically devalues the future. Hence the unlimited exploitation and despoilation of Nature — a perverse implementation of the words 'take no thought of tomorrow'.

When the violence of economic strivings comes from the 'warm' sins of Lust, Gluttony, or Wrath, that is to say, mainly from the body — or the heart — it carries within itself a self-limiting principle and is capable of saying **Enough**. But when it comes from the 'cold' sins of Covetousness, Envy, and Pride, that is to say, mainly from the mind, trained in objectivity, there is no self-limiting principle, no idea of **Enough**: the sky is the limit. The higher the level of wealth already attained, the greater is the fanaticism for further 'growth'.

Conquest of Nature and of Space; the 'irresistible need to explore'; unlimited economic expansion; etc. — these are the concepts of violence. The concepts of nonviolence would be Reverence for Life; religious 'Praise'; humility; measure, in the sense of knowing where to stop; and an irresistible need for justice. The former derive from minds unchecked by the heart; the latter derive from hearts that are strong enough to control the mind.

The violence that is in the process of destroying the world is the cold, calculating, detached, heartless, and relentless violence that springs from over-extended minds working out of control of under-developed hearts. A man who does not **feel** his thoughts but merely entertains them, who has trained the objectivity of his mind at the expense of the subjectivity of his heart, is capable of limitless violence while never losing his temper, never falling into the 'warm' sins of Lust, Gluttony, or Wrath. He shakes his head in sorrow or contempt over the vulgarity and irrationality of people who are still so under-developed that they fall into warm-hearted sins. He is supremely rational; for him, the only certainty is his own death, and, objectively seen, his own death is equivalent to the disappearance of the world. He stands at the pinnacle of ego-centricity and potential vio-

lence. Pure reason can worship only itself, and only the heart can conceive the idea of sacrifice.

Modern civilisation can survive only if it begins again to educate the heart, which is the source of Wisdom; for modern man is now far too clever to be able to survive without wisdom.

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## Letter

Dear Dr Henderson,

I am very happy to tell you that the Children's Rally on 2nd of November 1972 was a great success. Our Prime Minister was beaming with joy to see a very smart turn-out of the performing children. 25,000 children sang a song specially written for the occasion by one of our well-known Marathi poet and set to music by the Music Director of His Master's Voice. The Yogic exercises and the Pyramids (5-Tier, one on top of the other) were the highlights of the programme. There was a colourful folk dance with girls dressed in orange and green — 1,000 girls participating and performing a Gujarati folk dance beating a beautiful rhythm. Little Jyoti — 10-year old — gave the welcome speech which was not only eloquent but with perfect intonation and full with emotion. Young Commander Satish — another 10-year old — led the March Past. It was truly a children's programme and the Stadium was full to capacity with 100,000 people — 65,000 children and 35,000 other guests. The entire programme was televised and the All India Radio relayed it in the evening. It was a day of recognition of the World Education Fellowship and its activities.

With best wishes,

Yours sincerely,  
Madhuri R. Shah

11 November, 1972  
Office of the Education Officer  
Municipal Corporation of Greater Bombay,  
Mahapalika Marg, BOMBAY-1.



## Report of Meeting of the English New Education Fellowship Council with Editors of 'New Era', 1st Nov. 1972

**Introductory remarks by the three Editors** on what they saw to be the function of the 'New Era', and on their own particular roles:

**Antony Weaver**, as co-ordinating editor, spoke of forthcoming arrangements, and, as editor responsible for overseas articles and interests, of promising 'New Era' contacts made by correspondence and travel.

- 1 Associate editors appointed from Germany (Dr Röhrs) and Japan (Zenji Nakamori).
- 2 New York and Ottawa: Groups formed with view to supplying articles.
- 3 Possible Associate with United Nations contacts, and thus UN dissemination of 'New Era'.

Content of 'New Era' to concentrate on practice in schools and on the teachers serving in them and their preparation. Planning ahead would not exclude urgent topical issues.

**David Bolam**, as editor responsible for 'World Studies', emphasised:

- 1 Need to seek new experimenters in and outside the State system.
- 2 Concern for the whole age range — not only secondary pupils.
- 3 Concern for the whole person — not solely the subject or project.
- 4 Wider human appeal: aesthetic as well as historical and social.

He also raised practical question of separable 'pull-out' coloured 'World Studies Bulletin'.

**David Bridges**, acknowledging that his remarks must be tenuous and tentative through short acquaintance with 'New Era' and WEF, admired their international endeavours and world concern, and the commitment to individual freedom ('gentle anarchism'). He brought academic interests to his task and felt that theoretical purposes were important. He would like to see vision, purpose and dignity in accounts of practice.

The editorial task was made more difficult by the need for compression into a set space, by financial stringency, and by uncertain receipt of articles, especially from abroad.

He wanted simple clear direct description of what the person is doing in the classroom, the variety of classroom situations and the encouragement of teachers to write about their work — thoughtfully and without parochiality.

### Discussion

The right balance should be struck between theoretical articles and accounts of practice. (See 'New Era', March 1972, p.96 para. 1.)

Margaret Roberts suggested that contributors should be induced to draw the philosophical and international implications of what they wrote about practice — or this should be done through editorial comment.

It was held that language and abbreviations (and the 'native shop') incomprehensible to overseas readers, had no place in the journal, nor had bad English, or inaccurate, unverified, or libellous statements.

Members approved of forward planning and notification of forthcoming articles and themes, and of alerting interest groups beforehand, selective placing of free copies — with suitable letter — and a survey of the readership and of the journal's appeal.

Editorially it might be an advantage to reduce the number of issues to 9 per year, by consolidating the Jan./Feb. issues. (Three issues per term, saving on postage — about £45 — and occasional extension beyond the 24 page limit for the 2½p postage.)

In view of the 6-8 weeks taken to reach overseas readers, it might be desirable to have publication dates on the 15th of the preceding month, and incidentally thus to prolong the currency of each issue, with overlap, to six weeks.

In warmly thanking the Editors for their attendance — two from some distance — and for their contributions, the Chairman and Hon. Secretary voiced the opinion of members of the Council present that all had got a clearer 'image' of the 'New Era', a keener appreciation of the work and ideas of the editorial Troika, and the idea that the ENEF 'network' could serve to alert the Editors to interesting experimental work in the schools.

The Editors cordially accepted the suggestion that these meetings might continue, and hoped that it would be possible to call on members of the Council for advice on certain scripts, or as reviewers.

RK & AW.

## Obituary

### DOROTHY MATHEWS

Dorothy Mathews died at her home in north London on 20th November 1972, aged 82. She was a lifelong supporter of the WEF, and as a most energetic secretary of the English Section, in 1926, started a number of branches of the Fellowship in Manchester, Liverpool, Bristol and Birmingham. Three years later she was instrumental in founding the Home and School Council, in connection with which, in 1930, she was offered a Spelman scholarship to visit America to study the work being done there, particularly with Negro mothers.

In the same year, with her friend Florence Surfleet, she started the Mathews Surfleet School for Speaking and Writing which lasted until 1966. She advocated Sol-fa singing and helped many people with the use of simple melodies. Children with difficulties in pronunciation or problems in personal relationships made swift progress in other subjects once they had made a start in English, impromptu acting and in conversation.

Dorothy Mathews won a scholarship to Girton College, Cambridge, but was unable to continue owing to ill-health; however she finally gained an honours degree in English externally at London University. She was a committee member of the National Council for the Abolition of the Death Penalty, a vegetarian and a member of the Society of Friends.



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The research report on 'Children and War', for which we are indebted to Childhood Education, USA, in which it is being published simultaneously (see p.39), ties up closely with the theme of this quarter's 'World Studies Bulletin'.

In April we shall give special attention to ideas about Integration. Editorial responsibility will be shared in May by the Japanese section in preparation for the Tokyo conference, and in July/August by the English: other sections are being invited at intervals to follow suit.



# Children and War

Norma R. Law, Vancouver, B.C.

Children practically everywhere in the world today have grown up in an atmosphere of violence. What do they think about the concept of war? How have their views been developed? What does research tell us about the attitudes of children in other periods toward war? **What can and should adults do in educating children for peace?**

Ponder these excerpts from the writing of children (in third-, sixth-, seventh-, tenth-, eleventh- and twelfth-grade classes in Sacramento, California):

☐ I hate war. Too many people get killed each year . . .

☐ It isn't nice to fight for nothing. That is why I don't like war. I hate war so much I wish I could stop it, but I can't . . .

☐ War is many things to many people. To some it's a game. To others a way to money. To me it's a waste of everything we've learned . . .

☐ I think that man because of his emotions will continue to kill each other and there is another kind of war besides killing people and that's killing our environment — the very essence of life we kill. People say we must kill for our ideas, but I can't think of one idea I would kill for because I don't think the idea is worth a damn if someone or something is killed . . .

☐ I don't think I will or my great, great grandchildren will ever witness complete peace in the world . . .

☐ There are no rules. War is war. It is in every one of us. People have been doomed to war as long as they could argue. As people's language and customs separate them, they find reasons for war . . .

☐ I think war is a bunch of men fighting over land, government, ownership and a lot of other things. People getting killed for something that can be talked out and maybe solve the problem. People being taken away from their family and friends that might not come back. Money being spent on war equipment that might just kill more men and women. Stuff like ships, guns, tanks, jets and planes. Sure, war gets rid of some of the population but in the wrong way.

☐ War is proof of man's ability to think for himself and lack of ability to think of others. It is easier to hate than to love . . .

To disentangle the issues of children's reactions to war is like trying to unravel the threads of a tightly woven piece of cloth.

Once-clear designs are set in disarray and the tightness of the fabric sags when significant threads are pulled or cut. The issues about which parents and teachers and researchers concerned themselves during and immediately after the Second World War were relatively well-defined in relation to specific events. Even a quick survey of the literature of the last fifteen years provides dramatic evidence, however, that conceptual changes have taken place in people's thinking about war as concerns have deepened about violence and aggressiveness, ethnocentric distortions, mutual distrust and emotional isolation. Adults who care about children are engaged in a painful exploration of their own commitments to the world's future and their impacts upon it.

Today, what is right and what is wrong cannot be demonstrated beyond doubt. The 'word' is no longer available. But neither can decisions be avoided until guiding principles are enunciated by someone in authority or by global consensus (Slater, 1970). Every parent and every teacher must face up to highly personal ambivalences about war.

**By upbringing and education, the present generation of teachers has been conditioned to the inevitability of war.** In a survey of 2,677 children from grades three to eight in New York and New Jersey, Howard Tolley, Jr. (1972) found that the children and their teachers accepted the necessity of war at about the same extent. Witness these statistics from his provocative recent study of childhood political socialization:

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\*By a resolution passed at a Business Meeting held during the 1971 Annual Study Conference of the Association for Childhood Education International in Milwaukee, Wisconsin, the Association's Executive Board was charged to produce a Position Paper on the topic of CHILDREN AND WAR. Norma R. Law, who is Chairman, Early Childhood Education, and Director of the Child Study Centre at the University of British Columbia, Vancouver, Canada, consulted with many colleagues, in the preparation of this article written for the Association for Childhood Education International, Washington, D.C.



Acceptance of the Need for War by Children and Their Teachers

Wars are sometimes needed

	Children	Teacher
No	30.9%	31.8%
???	15.5%	13.6%
Yes	53.6%	54.5%

Adapted from Table 111.1, p.34, of 'Children and War' (New York: Teachers College Press, 1972).

Concerning Vietnam, about half those surveyed believed that the war was good "if the United States beats the Communists."

Children are apparently still being taught to think of organized killing of human beings by other human beings as a natural and perhaps noble part of human experience.

HOW MUCH DO CHILDREN KNOW?

**It is not difficult to find propaganda in schools everywhere that favors war.** Books whet the appetite for battles fought by heroes in the 'good old days' when life was exciting and full of purpose. Even very young 'cadet units' in some countries are being trained to think of war as a routine matter. Bulletin boards often give supposedly documentary treatment of the news, wherein those shown in battle are depicted as ordinary, decent men only if 'on our side,' and thereby classified not as killers but as potential victims.

**Actual discussion of current wars and related issues does not seem to occur very often in the elementary school.** Both Escalona (1971) and Tolley (1972) found teachers avoiding such matters, either because of concern to shield children from anxiety or because of reluctance to engender community objections and polarization. Commendable as these 'reasonings' appear on the surface, they well may mask uncertain commitments to the myths of war and a desire to postpone instructional responsibilities for peace until the upper grades. **But even very young children are already involved in the gut issues of conflict.** Nursery school and kindergarten classrooms are intensely alive communities. Glib talk about sharing rarely resolves a struggle for possession. Standing up for a friend can have many cross-motivations. Warlike games

and alliances have been known to blow up an otherwise peaceful program.

To the observant teacher, many conflict-attitudes and behaviors bear dramatic similarity to those of nations at war. Classroom or playground demands for unconditional surrender are frequent. Strategies for blocking off minority protest, while sometimes primitive, take shape very quickly. **How one feels about oneself is invariably intermeshed with one's feelings about others.**

**Inevitably children become caught up in the increasing mechanization and automation of modern warfare.** To the war games, which children have played in all times and in most cultures, have been added toys that explode, dolls that bleed, death-rays that topple, tanks or ambulances that roar to the kill. Aase Skard (1972) in Norway makes a useful differentiation between materials that children invent for ferocious out-pourings of energy in attack and the commercial 'war' equipment that adults present to them, which provokes solitary, often frightening play — without rules or imaginative variations or socializing resolutions.

**In addition to war toys, older children are exposed to an inescapable background of and knowledge about super weapons and super powers.** With this informatiin comes awareness of adult arguments concerning military spending versus social need and of evidences that weapons are stockpiled not for self-defense but to ward off sometimes created fears and remote threats. Television coverage brings immediate, terrifying (albeit vicarious) participation, not only in scenes of horror and bloodshed but also in feelings of distrust that relevant facts are being withheld. Protests about the draft and nuclear explosion that divide countries and unite generations are a part of children's learnings about war, whether parents and teachers choose to talk about them or not.

WHAT DOES RESEARCH TELL US?

For more than thirty years investigators have been finding that children have more current information about war than adults assume, and that wide individual differences exist both



in interest exhibited and information possessed (see, for example, Bronte and Musgrove, 1943; Geddie and Hildreth, 1944).

Although this paper will not attempt a full comprehensive survey of research and literature related to children and war, reference to a few studies may stimulate further search for pertinent materials by interested parents, teachers and students.

□ In a now classic study, 'War and Children' (1943), Anna Freud and Dorothy Burlingham sought to assess the impact of the Second World War, especially the bombing, on English children. They discussed such disorders as enuresis and juvenile delinquency resulting from wartime stress. One major finding was that separation from parents during evacuation appeared to produce more disturbing effects than the sight of military destruction.

**It would seem that children's consciousness of war varies with world events;** they are well aware that people die not only by violent means but as well by accident, illness or old age (see 1951 study by Rautman and Brower of war themes in the stories of elementary school children, comparing essays written during World War II and the Korean War).

□ In the early sixties, with the increasing threat of nuclear war, a cluster of studies raised questions about the relationship of childhood socialization to adult political beliefs.

Peter Cooper (1965), working with approximately 300 English and 100 Japanese children, aged seven to sixteen, sought to study the children's stages of thought about war and peace from a framework similar to that of Piaget's developmental levels. Cooper used open-ended questionnaires and interviews. His findings suggested what he called Schema of Conflict — leading him to hypothesize a transition in the children from early ego-centered assumptions that were essentially optimistic about possibilities of peaceful coexistence to a point where "with developing cognitive skills, usually at the teenage level, war is related to conceptions of human psychology

based upon hostile instinctual drives" (quoted in Torney and Morris, 1972, p.12). But although Cooper concluded that with age the English children increased their acceptance of and justification for war, they did not appear to modify their much less tangible concepts of peace.

Trond Alvik (1968) shared Cooper's views that preadolescence (ages eleven to thirteen) is a critically important time in the development of attitudes about war. In Alvik's own study of Norwegian children he also found, as did investigators in Sweden and West Germany, **that children tend to have fewer ideas about peace as an active process than they do about war.** He stressed again the strong force of television as a source of information about concrete aspects of war.

In 1961 M. Schwebel undertook a major study of adolescents in junior and senior high schools to determine how they felt about the possibility of war and how they viewed the various measures, such as fall-out shelters, designed to protect them in case war erupted. A year later, the same questions were asked during the first week of the Cuban crisis of a new group of three hundred secondary-school young people. Surprisingly enough, the students were considerably more optimistic about the prospects for peace than their counterparts had been the year before. The later study also showed increased opposition to shelters. These studies, puzzling as some of the findings are, demonstrated convincingly that these children knew and cared deeply about the consequences of nuclear war. Yet most did not clearly visualize the possibility of their own death. Some of the replies showed resignation or helplessness or efforts to deny fear. The children stressed dangers shelters could not cope with. Their great optimism about peace may have come with more open discussion about the issues during the Cuban crisis and awareness of peace-keeping machinery at work.

On the other hand, the reports of Sibylle K. Escalona (1965, 1971), enriched by her exceptional understandings of children's psycho-social development, indicate less en-



couraging results. With a group of colleagues, she conducted a questionnaire-study in the early sixties, wherein children (from the age of four up to adolescence) were asked what they thought the world would be like by the time they grew up; no mention of war or weapons was made by the researchers. Of the total sample, more than 70 per cent spontaneously mentioned nuclear weapons and destructive war as a likely possibility. A relatively large proportion (including even first-, second- and third-graders) expressed pessimism about the future; many spoke of a 50-50 chance of survival. Either "the bomb" would drop, bringing devastating war and death — or a wonderful new world of technology would result. Only a small group expressed hope that their dreams for a positive future might materialize.

More significant than the indication of anxiety was the impoverishing, weakening effect on ego-development in the crucial middle childhood years resulting from viewing the adults in their world as passive, hopeless, powerless victims who were unable to supply needed supports and models of impulse-control.

Other significant studies of children's attitudes toward political authority have been made by Robert Hess (1963, 1967) and Judith Torney (1967) and by Fred Greenstein (1969). Hess found the most important source of children's conceptions of authority to be the civic instruction that goes on in ways incidental to normal activities in the family, whereby children overhear parental conversations and either sense or are informally told of parents' stance toward political authority and public questions.

L. S. Wrightman (1964) investigated by questionnaire the fears of seventy-two seventh- and eighth-grade boys about the chances of war. Later their answers were related to the responses of their parents to similar questions as well as to the boys' own responses to a variety of measures indicating maladjustment in adolescents. The extent of these children's fears about the possibility of war was found to be related to how much their parents talked about war, whether parents themselves ex-

pected war in the next ten years, and how much these adults worried about it occurring. The fears were not related to the boys' own aggressiveness, however, or to self-ideal discrepancy or negative views of human nature.

Over a ten-year period W. E. Lambert and Otto Klineberg (1967) interviewed six-, ten-, and fourteen-year-olds from ten different countries concerning the children's views of foreign peoples. The researchers found that **early experiences tend to establish basic predispositions toward one's own group and foreign peoples, which continue to manifest themselves throughout life.** Their results demonstrated clearly that the conceptions people develop of their own national group in relation to others may well have long-term consequences. A stereotyping process appears to start very early with the child's own group and gradually comes to mark certain foreign groups as outstanding examples of people who are different. **Children's attitudes toward foreign peoples were found to vary from one national setting to another, depending upon the techniques used by educators to differentiate their own group from another.** Clearly, significant adults in the child's environment transfer their own emotionally toned views of other peoples to the child at an early age.

In another important cross-national study of childrearing practices, Urie Bronfenbrenner (1970) found current American society segregated by age, race and class. His findings again stressed that television and the child's peer group acted as prime socializing agencies, with the family becoming less and less prominent in acculturation. To offset the negative consequences of this shift in childrearing responsibilities, Bronfenbrenner suggested several changes for the classroom and the school as well as for the family, the neighborhood and the larger community. **He emphasized the significance of modeling, social reinforcement and group processes through which adults involve themselves more deeply in the lives of children.** Whether or not we find his solutions too simplistic, he does challenge teachers to see themselves as guides and citizens with important and sustaining responsibility for children.



## WHAT ARE IMPLICATIONS FOR ADULTS?

Although this necessarily brief summary of the development of children's attitudes indicates some inconsistencies in research-findings, certain implications come clearly forward.

In a society that legitimizes violence in several forms, wherein force is increasingly being used to control behavior, wherein military spending consumes government budgets, wherein competition divides haves and have-nots into armed camps, adults cannot but view with mounting alarm the circumstances in terms of the effects on children.

As an organization for those concerned with the education and well-being of children, the Association for Childhood Education International takes the position that **a vital way to prevent war and bring about peace is to raise a generation of children who reject killing as uncivilized and as a barbaric, unproductive way to deal with human conflicts.**

**But education for peace must be viewed as more than simply favoring the absence of war.** Developing peace-keeping skills is an active process that involves much more than an extra curriculum unit or vague call for "improvement of international understanding" (Torney and Morris, 1972). Helping children build empathy for others calls for teaching about the world as a dynamic, interrelated, global system.

We have seen that many adults are at best uncomfortably available to children's questions about conflict-resolution, while their children report that television or radio serves as major sources of information about war. Without in any way denying the crucial role parents can play in value-building, our focus here is on constructive action by teachers.

More and more, teachers are coming to question the traditional stereotyping of maleness with aggression, which insists that the young fighter is "all boy" and that peacemakers somehow lack courage. They are also weighing the arguments about whether a general release of hostility is indeed essential to prob-

lem-solving and to mental health (Chisholm, 1956).

Classrooms that prepare peacemakers will have to become laboratories of constructive human relations and critical thinking. Needed for such classrooms are courageous educators who respect children as unique and purposeful human beings living in a society that is constantly in evolution. Rather than attempting to impose specific points of view, such teachers will seek to help children learn to think clearly, analyze penetratingly and challenge fearlessly, so as to be able to face and deal with serious problems far better than do the present adults.

## WHERE CAN TEACHERS START?

☐ **Thoughtful educators-for-peace explore their own interests and strengths as they develop relationships with other people.** Their curiosity inevitably leads to comparisons and pondering about 'what if' or 'suppose that.' The resulting evaluations of personal experience encourage children to develop skills for negotiation and compromise in decision-making.

☐ **They listen to children's questions and are available for open conversations about what is involved in conflict-resolution.** They seek to determine children's existing attitudes non-judgmentally, as related to levels of cognitive development. In these ways younger children come to feel safe and older children are reassured about their growing abilities to cope with a complex world.

☐ **Teachers who believe in the possibility of a positive future and are willing to work for it are not daunted by controversial issues.** They respect the right to dissent and help point to ways to register protests and work for change, while still acknowledging the legitimacy of government. Children need to know that their teacher does not shrink away from confronting difficult issues no matter how painful and confusing concentrated analysis may be. Thereby children can learn that confrontation requires knowledge and wisdom, not just emotionalism and violence.



☐ **Teachers who want to open up learning about peace for children are themselves constantly involved in learning.** They search out new sources of information and seek fresh points of view. Some children learn the physical and psychological trauma of war from direct involvement in its horrors.

**Both children and teachers are helped to learn together by:**

- viewing large pictures that enable a group to focus on a common event
- role-playing that puts one in another's place to think and feel as he does
- exchanging skills to assist each other in working out problems
- sharing stories that dramatize cooperation as well as conflict.

While acknowledging the excessive communication of violence on television, they seek to strengthen its potential for communicating concepts of interdependence and consideration of others, as a medium and for encouraging critical thinking in classroom debate.

What the teacher thinks about war is less important than the situations the children choose to analyze; the questions they find pertinent; and the similarities or dissimilarities they perceive between the present and the past, between one national policy and another, or between individual responses to conflict. Keeping children close to real, life-like situations sharpens their ability to observe objectively and to recognize when they are drawing inferences without sufficient evidence or making value judgments out of

limited experience-backgrounds.

☐ **Teachers for tomorrow encourage children to respect human life, all human life.** In a world that cannot survive another major war and is losing its ability to isolate small wars, no other education is appropriate for our children.

**Such teachers know that freedom to think critically and to learn humanistically are essential to education for peace.**

Acknowledgements: Special thanks to students of the Elk Grove Unified School District of Sacramento County, California, and to teachers Mary Tsukamoto, Jane Lamb, Curtis Wheeler, Betty Pinkerton and Kit Ouse for their thoughtful, feelingful comments.

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The editors of the 'New Era' are happy to report that reciprocal arrangements have been initiated with Dr Munroe Cohen, editor of Childhood Education, by which material may be pooled and resources of the two journals developed. Childhood Education serves a readership mainly concerned with young children and located in the USA and South America, whereas the smaller number of 'New Era' readers is concerned with the whole content of education and is scattered throughout the world. The above 'position paper' is the first fruit of this collaboration.

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#### ACEI Position Papers

Since 1965 ACEI has taken stands on vital issues affecting children with publication of the following position papers (copies may be ordered from the Association at the above address):

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- 'Children and War' — By Norma R. Law. 35c, 10 copies 3 dollars.

Payment must accompany orders under 5 dollars. Prices subject to change without notice.



# African Style – Job Training for the Handicapped

Tony Hall, UK

Home de la Vierge des Pauvres is an unlikely name for an institution which has spawned two of a nation's most thriving industries. The name is redolent of Dickensian poorhouse charity, but the staff of the Gatagara centre for the rehabilitation of the disabled in Rwanda don't use the title often. They are taking people back into life, not closing them off from it.

Gatagara, which houses and schools more than 250 children, mostly polio victims, is near the centre of Rwanda, a small hilly country

lost in the centre of the map of Africa.

Gatagara is about 70 miles south of the capital, Kigali, by ever-twisting road. It is a sizeable community with a wide variety of services in the hills of a countryside where there are no villages, and single houses are scattered over peasant holdings. Gatagara includes a physiotherapy centre, a primary school, a handicraft workshop, a social services office and a workshop where special shoes and braces are made by the hundreds each year.



Andre Dikumikiza worker at the Mera Transistor factory attached to Gatagawa rehabilitation centre for polio victims.



The human turnover is tremendous. Everybody who has ever been through Gatagara comes back to have new calipers and shoes fitted. The institution has a constant input, about 50 children a year, but it can never close the file on a person. Apart from regular refittings until the age of 16, the centre helps people to start a new life and keeps an eye on their general welfare. In eleven years, 800 people have passed through Gatagara, and there will be many more. The rural population is too scattered to make large polio vaccination campaigns feasible.

Among its most impressive offspring are two manufacturing companies, Socorwa, the garment industry, and Mera, the radio assembly industry. They were born out of the need to give rehabilitated young men a useful job, since their handicaps make it difficult for them to go back to a life of peasant farming — and in any case their training has given them other skills. Both industries have become vigorous enterprises, more than self-sustaining. Each is putting a little extra muscle into the small national economy.

Socorwa was started only two years ago with the aid of donations of cloth from Belgium. Of its 25 workers, 23 are disabled people who have been through Gatagara. Last year they turned out 18,700 garments, shorts and shirts.

It produces a variety of shirts for an eager national market, from plain white to blazing East African **vitenge**, overprinted with a large portrait of Rwanda's President Gregoire Kayibanda. The company's commercial director, Mr Telesfort Mutabezi, was wearing one of these. "It is a new line that is already selling well," he said. "Schoolboys and students buy the plain white shirts, and the more expensive ones are very popular with clerks and civil servants."

In fact the tailors of Socorwa have the national market sewn up. They are the only producers of shirts and trousers in the country. Socorwa recently sent samples to Belgium where importers asked for prices, and there have been some contacts with importers in Zaire, on the other side of Lake Kivu. "But at the moment

we cannot even meet the demand in Rwanda," says Managing Director Mr Mathieu Houbben. Socorwa has its own shop in Kigali, and plans to start building a new workshop in the capital in July.

Mera, the bustling radio assembly workshop, is already well established in Kigali. It is largely staffed — and owned — by the 'graduates' of Gatagara. There is a staff of 80 people.

Mera produces five to six thousand tough, inexpensive transistor radios a year, and its trademark can be found on tape recorders, record-players, speakers and radios in hotels, offices, homes and on hillsides all over the place. It has become a household word in Rwanda, and the only producer of electronic equipment in the country.

Transistor radios are among the few sophisticated products that can be sure of a big



Socorwa's director, Mr Telesfort Mutabezi, wearing a shirt made at the factory overprinted with a portrait of Rwanda's President, Gregoire Kayibanda.



market in Africa, and Mera has taken most of the local cake. Not long ago a giant international company reportedly wanted to buy out the local company. But Mera's owners — the staff themselves — refused the offer. They wanted to remain their own bosses.

Only the basic electronic components of the radios are imported. The cabinets are made in the carpentry section, and many of the handicapped workers are skilled men, who rarely need guidance. The product which emerges has a reputation for durability under rough handling.

The founder and manager of Mera is a young Belgian electronics engineer, Mr Robert Chome. He has directed its growth with an eye on the welfare of staff as well as quality. He worked in radio electronics in Brussels, then joined a volunteers group and came to teach electronics at the new university in Rwanda. Later he went to Gatagara.

Before 1967 he was the **patron** — the boss of Mera. Then he had the idea of turning it into a co-operative which appears to give genuine power and benefits to the workers. The General Assembly is the ultimate employer and boss. It has the power to fire Mr Chome at one of its meetings — though it is most unlikely to.

The Co-op members have to pay 20 per cent of their salary into the company for three years. This investment is returned to them if they leave. Mera is now a profitable enterprise. It is the administrative committee which decides how much of the profit is to be re-invested and how much to be divided among members, and the general assembly must ratify the decision.

Mr Chome's ideas for expansion do not run in the direction of exporting the product so much as expanding the system of profit-making enterprise for the disabled. "We are in contact with rehabilitation centres for the handicapped in Zaire and in Bujumbura. We are thinking of getting electronic parts sent to these two centres for them to assemble and sell locally."

Mera and the institutions which follow will have to keep expanding and multiplying, for Gatagara must go on helping its graduates to find a place back in the community. The social welfare section tries to find jobs for the young people; and help to start affiliated ventures where groups of people can live and learn together.

In one house in the hills 25 children live together and continue their studies. Others are working in a small industry north of Gatagara that makes carpets. Over to the east is a team of 15 boys who live together and go to the



Patrice Bikuli, 21-year old crippled carpenter — graduate from Gatagara and now working in their transistor factory as a cabinet-maker.

"I am very thankful to the training at Gatagara. Before I feared other people — now I don't feel different in a way that makes me feel bad."

Gatagara trained Patrice for 3 years, in physiotherapy for his leg, in carpentry for his future livelihood.



same school. And in another place a group of girls who do beadwork and look after a number of younger girls who attend the local school.

Placing young people is one of Gatagara's major headaches. But with enough backing and the right planning, at a national level if necessary, these groups, displaced from their peasant society by a vicious disease, could become activists for local development.

They are literate, skilled — and they work together. This makes them a truly mobilised force in an under-developed economy.

South African born 37-year old Tony Hall has worked on several national newspapers in South Africa, and acted as Assistant Editor of the African magazine 'Drum', as well as freelancing for the BBC and the Observer. After a spell of two years as Oxfam Press Officer, Banbury Road, Oxford, UK, he returned to Africa to train journalists on the Tanzania nationalised newspaper 'The Standard'. After Africanisation of the paper, he again went to work for Oxfam, this time as a field publicity officer, and freelance writer. Tony Hall's wife, Eve, is also a professional journalist and the couple have two sons.

# Things and People

The three articles which follow are concerned in a practical way with the content and organisation of activities for children whether within or without the walls, and perhaps bring somewhat up to date John Dewey's notions of 'interest' as the basis of interdisciplinary enquiry.

The exhortatory attempts, which we are happy to publish from one side of the Atlantic, of the Wave Hill authors and Joan Rosner, to stimulate children's thinking on what is being done to the things of nature (social biology?) complement the emphases by Dave Brown, from the other, on the development of children's feelings through play and association with the people of the neighbourhood. Ed.

## 1. Wave Hill: Prototype for World Environmental Education?

Mario Cossa and Frank Silvia, USA

### Introduction

Governments and peoples of the world are at last coming face to face with the environmental crisis. Indeed it is necessary to launch a massive effort to halt the degradation of the environment, to correct the drastic errors made thus far, and to bring an environmental approach to all future development of human and natural resources. Yet, at this point, we are still treating only the symptoms of a condition. Granted, it is vital to the survival of the planet that we do so with all deliberate speed and effort, but we must also go one step further. We must deal with the fundamental root of the problem, that of human perspective and attitude.

As civilization advances, man tends to lose sight of himself as a functioning and interdependent organism within an environment.

It is time for a new realization of man's role upon the earth, time for an awakening of a new attitude in which man views himself as **a part of** rather than **apart from** the environment in which he resides.

If education is to evolve to meet the needs of maintaining a quality environment, then it must move in the direction of Environmental Education; that is, a new attitude of education which views learning as an exploration of the totality of the environment. This approach demands that teachers move out of the role of 'dispensers of information' to become 'facilitators of learning'. It calls for the breakdown of artificial barriers between subject areas and between the student and that which he studies. It necessitates a new perspective of man as a part, functioning and interdependent, of the environment which he explores.

### The Wave Hill Urban Environmental Education Program

In brief, the salient features of this method as outlined by Dr Joseph D. Hassett, former Director of Urban Environmental Education at



Wave Hill are:

It capitalizes on each child's natural curiosity and motivation to learn by exploring a multiplicity of materials and educational experiences. In this way, each child, singly, or in group activity, can find what interests and challenges him at his present stage of development.

The approach is interdisciplinary. The student, generally speaking, does not learn by subject matter, but by working on projects in the course of which a number of different 'school subjects' come into play.

The teacher does not usually teach the whole class as a group, although at times this may be useful. More frequently, the children work on projects either as integrated groups or as individuals.

The teacher introduces a number of materials from nature such as animals or plants of various types to show the interconnection of the things of nature, both natural and man-made. The principle is to teach things in context and to have the pupil come to the understanding of relationships among things and subjects in school.

The importance of 'environment' is brought home to the child in terms of the effect of the environment on human living and the fact that we can do a great deal about making our environment better for human living.

To promote the above-mentioned methods of teaching, a program was instituted not only to teach teachers the theory behind this method, but also to help them develop the actual practice in the classroom. This is accomplished through a series of workshop seminars, both theoretical and practical in scope, and by classroom follow-up.

This article will not explore in detail the actual working of the method as it is currently being carried out. As it is a program that develops out of the particular needs of the class and the teacher employing it, there are many variations. The details of the program are available in the book: 'Open Education: Alternatives Within Our Tradition' (Prentice-Hall, 1972) written by Dr Joseph D. Hassett and Mrs Arline Weisberg, Coordinator of Open Classroom in Community School District 10, New York.

### **The program in action**

A key principle of open Environmental Education is that the learning experience should stem from the interests of the child and be developed in an interdisciplinary fashion. Both in the workshop seminars and in the classroom follow-up teachers are trained to 'brainstorm' various materials or situations to develop as many educational possibilities as the imagination can come up with. An example of an interaction between a very resourceful teacher and a first grade student may help to clarify this concept. During a free time session the young boy had drawn a picture of a turtle and a truck on a road with several houses and buildings. The teacher asked the boy to tell her about the picture he had just

completed. He explained that the house on the left was his house and the building on the right was a bank. The truck was an armored truck on its way to the bank but it had to take the upper road because the lower one ran to a turtle pond. The teacher remarked that the drawing looked like a map and the boy was pleased. The teacher then suggested that they make another map of the classroom and the immediate surroundings and they did, labelling the various items, etc. After a discussion on maps the boy realized that they would need to know where north was so it could be indicated and they went off to the science table to find a compass. There was no compass available but there was a bar magnet and a book on compasses and magnets. After reading one of the chapters the boy constructed a compass and proudly indicated 'north' on his map. Starting with the single experience of a child's drawing, which might have been given little attention or mild praise in a conventional classroom, the teacher directed the experience in a truly inter-disciplinary fashion to include map skills, verbal and written skills, reading, and science. The examples are endless.

### **The Future of the Wave Hill Program**

Wave Hill continues to train teachers in weekly seminar sessions and follow-up activity. Approximately 180 teachers per year are involved in this training program. Yet, as an isolated institution Wave Hill would move slowly and so part of the overall plan calls for the individual school districts to take over the responsibility of training teachers in their schools. Already two of the districts that Wave Hill has worked with have adopted comprehensive programs in open Environmental Education. Wave Hill continues to aid these districts in their endeavors while expanding their program still further.

In addition to the teacher-training program, Wave Hill has a newly developed Nature Study Center which offers teachers and students valuable experience in the natural sciences and how they relate to an urban environment. A Water Resources Program, run in conjunction with the Hudson River sloop Clearwater, after-school programs in Environmental-

(continued on p.45)



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## What man has made of man



LEARNING TO LIVE  
TOGETHER

(Milton Johnson by courtesy of Victor Gollancz Ltd.)



## CONTENTS:

1. EDUCATION FOR PEACE
2. LEARNING INTERNATIONALLY
3. ONLY ONE WORLD
4. BOOKS

# 1. Education for Peace

The article on 'Children and War' in earlier pages points to the need for peace education, and the whole of this bulletin — not just this section — looks at aspects of it. The following examples are drawn from the United States, Great Britain and Israel.

## A. INTERNATIONAL SYMPOSIUM FOR THE STUDY OF EDUCATION FOR PEACE

This proposal has been put forward by Mr Wellesley Aron of Tel Aviv. People interested or willing to help should contact W. Aron, c/o Charlotte Lewin, 55 Goldhurst Terrace, London NW6 3HB.

### Objectives of the Symposium

1. Compile information relative to education for peace on the academic and scholastic levels from countries and areas that are engaged in this activity. This compilation will include information relevant to course content, teaching methods, length of courses, experience of instructors, and other pertinent data.
2. Evaluate the information collected in terms of its (a) usefulness to advance the cause of peace, and (b) practical application.
3. Disseminate worldwide a summary report and evaluation to all interested educational institutions, governments, religious bodies and individuals concerned with education for peace, with a view to ongoing communication among a transnational group of educators for the purpose of developing the field of Peace Education in a global and responsibly professional context.

### Methodology

**Step One:** The information will be gathered in three ways: First, by an appeal direct to

individuals who have made or are presently making contributions in the study of education for peace. Second, by an analysis of the available literature that deals with the subject, and third, from papers presented for discussion at the Symposium (discussed below under Step Two).

**Step Two:** The International Symposium for the Study of Education for Peace will be planned simultaneously with Step One. Twenty-five individuals selected for their work in education for peace from various parts of the world will be invited to attend the Symposium. Those selected must have demonstrated accomplishment either on the pragmatic level in the field of education for peace or by the quality of their theoretical contributions. It is proposed that these individuals be invited in teams of two or three from approximately ten countries, representing all regions of the world. The teams should comprise both educational theorists and experienced practitioners, ie. teachers.

**Step Three:** Each of these teams will be required to send to the committee, at least nine months in advance of the symposium, a report which covers the following topics in the field of peace education in their respective areas. This would deal with the following topics:



- a) Educational environment
- b) Assumptions basic to the peace education program in operation
- c) Detailed descriptions of the actual program being conducted
- d) Evaluation of results produced by the programs to date

**Step Four:** The Symposium is planned to last ten days. All participants will be asked (a) to present formal papers in their special field of interest with regard to education for peace as described in Step Two, and (b) to participate in various workshops and general discussions based on their presentations. The Symposium will be structured so that its final 'product' will constitute a summary of present programs and activities worldwide in the area of education for peace, and suggestions for areas of further development and practical cooperation among the participants.

Specific consideration will be given to the experience and results obtained to date, curricula and content of peace courses, research in education for peace and the problems relating to the development of an academic discipline.

**Step Five:** On the completion of the Symposium, a preliminary report of the proceedings and the recommendations will be prepared by (a) the Symposium staff and (b) three Symposium participants. A maximum of twenty-one days will be allotted to the preparation of this report.

**Step Six:** The two months following the Symposium will be devoted to the preparation of a Final Report summarizing all the information and relative data learned.

**Step Seven:** Finally, the completed report will be distributed to interested individuals and public and private institutions throughout the world and offered to selected journals for publication to a wider audience. The final report will, as far as possible, be objective and expressed in language comprehended by members of the general public.

Wellesley Aron.

## B. CHAIR OF PEACE STUDIES

The following quotations are taken from an article in 'The Friend' — the Quaker weekly journal — of April 28, 1972, by kind permission of the author, Dr E. G. Edwards, Vice-Chancellor of the University of Bradford, where the Chair is to be established.

The establishment of a Chair of Peace Studies means in the first place that a Professor will be appointed. His responsibilities will be to lead research, to direct teaching and to encourage the study of Peace, not only among his own staff and students but wherever interest can be stimulated throughout the University and among the wider public. Initially there would be attached to the Professor a small group of staff whose joint background, experience and training might range from philosophy through history and sociology to economics and technology. However, as is the practice in the University of Bradford, where a watertight division of specialist interest is avoided, staff from other areas of the University would be encouraged to contribute their own specialist skills and researches to the work of the Chair in Peace Studies . . .

. . . It may be properly asserted that Peace Studies are not solely the accumulation of knowledge for its own sake as certain branches of abstract scholarship are sometimes thought to be. They belong to an even older university tradition in which the attainment of knowledge was not separated from its use for human welfare. The oldest university study in Europe is that of medicine, and Peace Studies would share with medicine an avowed ethical purpose. From another point of view they might be regarded as akin to the study of architecture which does not limit itself to the analysis of forces but goes on to the design of living structures. So Peace Studies might be regarded as studies having the object of the design of agreement in the interests of general human brotherhood. Of course a great deal of the subject matter of Peace Studies arises from the examination of conflict. But it may be doubted whether the analysis of conflict is in itself sufficient to lead to peace. The attainment of Peace probably requires positive action which does not merely define the balance of conflicting interests but actually replaces them by agreement based on



some wider common interest. Hence the concept of Peace Studies as culminating in the design of agreement.

### **C. CENTER FOR TEACHING ABOUT PEACE AND WAR**

The center is only one of a number of American initiatives in this field. Their varied programme, (1971-72) suggesting a range of possibilities which others might follow, is shown below. Further information can be obtained from:- 784 Charles Grosberg Religious Center, University Center Building, Wayne State University, Detroit, Michigan 48202.

1. Resources to Curriculum Planners — Curriculum planning in areas relating to sources of conflict, conflict resolution — issues of peace and war. A curriculum laboratory of kindergarten through university resources including bibliographies, sample study units, and audio visual aids for students and in-service teachers.
2. United Nations Anniversary — Vital projects, pre-school through university, in co-operation with the Metropolitan Community.
3. Seminars for Teaching — How to view other peoples. How to teach about China, Africa, Latin America, the Middle East, South East Asia, etc., in relation to crucial issues of peace and war.
4. The Multi-School Project — Involving high school and junior high students from public, private, and parochial schools in the Detroit Metropolitan area, culminating in a year-end conference reflecting student concerns relative to peace and war.
5. A Human Rights Program for students in inner-city schools involving teachers and a Teacher Corps team.
6. Newsletter — A newsletter circulation of 5,000 containing references to resources, curriculum materials and innovative programs.
7. Issues Forum — A luncheon every other week for university teachers and students.

Discussion on topics of crucial world interest.

8. An interdisciplinary teach-in on China in cooperation with student organizations and the University of Windsor, Ontario, Canada.
9. Speakers Bureau — Composed of experts in political science, economics, education, history, focusing on current problems of peace and war, conflict and conflict resolution.
10. World in Conflict — Lecture-discussion seminars for Detroit inner-city high schools.
11. TV-Radio Programs — Problems in Conflict — Conflict resolution.
12. Workshop on dehumanization and aggression for teachers and parents of pre-school children.
13. University credit courses on conflict and conflict resolution (Peace and War, etc.).
14. Models and Heroes for the Nuclear Age — a research and demonstration project for elementary and high school students.
15. Midwest Regional Invitational Peace Education Conference at Wayne State University involving boards of education and representatives from a range of organisations.

### **D. YOUNG WORLD DEVELOPMENT**

Not all initiatives in 'peace studies' are formal and academic. Information about Young World Development is taken from the September 1972 issue of the 'Journal of World Education' — a quarterly publication of the Association of World Colleges and Universities, whose address is 3 Harbor Hill Drive, Huntington, New York, 11743 USA.

Weary and footsore, young people trudge along the streets of towns and cities across the US — every mile another mountain climbed, another blister, and another money contribution to their causes. Can this be world education?



Young World Development and its Walks for Development are the gateway to the understanding and involvement among the young that make world education a goal and a reality. Many walkers are first drawn by the irresistible challenge to their physical prowess, others because it's the 'in' thing; but whatever the motives, once in they begin to learn about the inequities of our world and that, while charity is good, it does little to eliminate the causes of these inequities.

Young World Development, affiliated with the American Freedom from Hunger Foundation,

believes that development is too important to be left to the 'experts' — the energy and idealism of youth must be tapped. Through the walks, films, study materials, a newsletter, plus workshops, seminars and conferences, YWD groups have targeted their energies toward educating themselves and their communities to the needs of human development.

For information or subscription to the publication 'New World' write to Joe Kimmins, Education Director, YWD, 1717 H Street N.W., Washington, D.C. 20006 USA.

## 2. Learning internationally

### A. EARLY LEARNING

The Bulletin of the International Schools Association for November 1972 gives accounts of kindergartens and infant schools in Ghana, Sweden, Switzerland and Germany. A recurring theme is that of inter-personal relations and the young child's discovery of its identity. Information about the International Schools Association can be obtained from the secretary, C.P. 20, 1211 Geneva 14, Switzerland.

. . . The wide divergence of cultural backgrounds creates its own problems. Some of our children have been waited on hand and foot and some come from very affluent homes and have been very much spoiled. I have been told by some parents that they do not believe in refusing their children anything and some of the children behave as one would expect in these circumstances. Another problem is the extreme passiveness of some children, who have not been given toys to play with and seem to have no desire to do anything.

Our Superintendant does not believe in punishment nor in scolding. If a child has to be withdrawn from a group activity because of his aggression or disturbing behaviour he will be put in the care of a nanny and given something else to do. Stories are told to the children to illustrate anti-social behaviour

and they are invited to discuss the situations and to tell if they have done anything like that themselves. If there has been an upheaval during the morning it can usually be cleared up in this way and be remembered when a similar situation arises . . .

(Ghana International School, Accra, Ghana).

. . . It is quite erroneous to visualize the centres of early education as a world of toys and materials, scissors and paste, jigsaw puzzles and bricks. These are just work tools sometimes used in the school world. The most important factor of early education is the opportunity for the child to exist without his mother — albeit for a short time only at the beginning of his school life. The child's experience in school with his teacher and with the other children will either reinforce the image he has built up of himself through his mother, or it may help him to reconstruct and readjust his impressions of himself which have been transmitted to him by his mother, his father and other family members. The child who has felt a 'königliche Hoheit', with the world and his parents in his sway, will find that teacher and children do not necessarily confirm this impression, or behave towards



him like his parents, so if he wishes to gain approval he must readjust his behaviour. Likewise a child who for some reason or other has seen himself through his mother's eyes as worthless may be helped to revalue himself through the success he meets in school . . .

(United Nations School, Geneva.)

. . . Self-evaluation, self-reliance, interest in study, social interdependence, community life, acceptance of responsibility. All activities in the kindergarten should contribute to further and develop the child's self-evaluation and self-reliance because in this way his independence will be advanced.

When playing with other children as well as in group activities behavioural patterns for group life are being established . . .

(From discussion of pre-school education in the Federal Republic of Germany.)

## **B. THE INTERNATIONAL BACCALAUREATE**

This article, by A. D. C. Peterson, Director of the Department of Educational Studies, Oxford University, gives a progress report of this important development. His book on the baccalaureate was reviewed in the last number of the bulletin. The article is reproduced by kind permission of the editor of the news-letter of the Commonwealth Education Liaison Committee in which it first appeared.

One area where the question of equivalence of qualifications has raised acute problems is in the transition from secondary school to university. This is felt most acutely in schools, whether they are officially designated 'international schools' or not, which have a substantial number of pupils seeking entry to higher education in other countries. Such mobility of students is surely desirable, whether within the Commonwealth or in the wider international context. It is, however, impeded by the barrier of differing examination requirements.

In some international schools, for instance the Geneva School, it has in the past been necessary to divide the Sixth Form into four separate groups preparing, respectively, for the G.C.E. 'A' level, the French Baccalauréat, the American 'College Boards' and the Swiss Maturité. In the United World College of the Atlantic on the other hand, the practice has

been to prepare all pupils for G.C.E. 'A' level and then negotiate equivalence agreements with the 'receiving countries'. The first practice is both divisive and extremely uneconomic in teaching; the second is too ethnocentric and, in regard to some countries which will not recognise the G.C.E., impracticable. Both schools have therefore decided to abandon their present practice from 1971 and adopt the International Baccalaureate as their sixth form examination. Other schools within the Commonwealth which are participating in the International Baccalaureate experiment are the Canadian Junior College at Neuchatel, the International School at Ibadan, Nigeria, and West London College. It is of some interest also that the programme is being taken by the British schools in Montevideo.

The International Baccalaureate is an internationally recognised university entrance examination validating a common two-year programme which has been recognised for entry to universities by Australia, Belgium (for United World College students), Britain (all universities, including all colleges of Oxford and Cambridge), Canada (most universities), Denmark, Finland (University of Helsinki), France, India (Bombay and Delhi), Iran, Israel (Hebrew University), Italy, Netherlands, Nigeria (some universities), Norway, Singapore, Spain, Sweden, Switzerland (some universities), and U.S.A. (major universities). This recognition extends over the introductory period 1970 to 1976, after which it is proposed that the examination should be regularly established under inter-governmental control. At present it is administered by an international council established as a Foundation at Geneva under the control of the Swiss Federal Government.

The form of the examination and therefore of the courses leading up to it approximates very closely to the pattern of European university entrance examinations and to the new proposals put forward in 1970 by the Schools Council in England for the reform of the G.C.E. Candidates are required to present six subjects, three at a 'Higher' and three at a 'Subsidiary' level, with the proviso that two of the subsidiary subjects may be taken at



the end of the first year. A 'distribution requirement' means that each candidate must present two languages, mathematics, an 'experimental' science, a subject chosen from 'The Study of Man' and one other at free choice. Thus a student could present higher level Mathematics, Physics and Chemistry with subsidiary English, German and History, or higher level English, French and Latin, with subsidiary Mathematics, Scientific Studies and History.

Each subject is marked on a seven point scale with four as the normal pass mark and to gain the baccalaureate diploma a candidate should normally get this mark or above in each of his subjects; but 'compensation' is allowed under certain conditions so that a very good mark in one subject will compensate for a mark of less than four in another provided that the total reaches twenty-four.

The examination is being taken by schools in Beirut, Copenhagen, Frankfurt, Geneva, Hamburg, Ibadan, Lausanne, Montevideo, Neuchâtel, Paris, New York, St. Donats and Tehran. In 1971, 681 candidates entered for 1,444 subjects of whom 79 were candidates for the full Diploma.

The whole examination can at present be taken in either English or French but the modern language examinations have already included Bulgarian, Danish, Dutch, English,

French, German, Hungarian, Iranian, Italian, Norwegian, Swedish and Urdu. Arrangements can be made for Arabic, Chinese and Malay.

Since the individual subjects in the International Baccalaureate can be presented separately at both higher and subsidiary level, it provides a common framework within which Sixth Form courses can be planned for pupils at different academic levels, both those who are seeking entry to the most selective universities and those whose attainments are not so far advanced. This makes it particularly suitable for multi-national schools which are normally 'comprehensive' schools and as a 'dual purpose' qualification. By providing for these multi-national schools a common programme which can be followed in any part of the world it makes possible the transfer of pupils from one region to another even within the Sixth Form course. One girl has in fact taken year one of the course in Tehran this year and will take year two next year in Copenhagen, while one boy has taken year one in New York and year two in Geneva and is now a student at Princeton.

At the conclusion of the six year experiment, i.e. from 1976, the Council of the Foundation hope that the examination will be permanently and universally recognised and its operation taken over on an inter-governmental basis.

A. D. C. Peterson.



# 3. Only one world

## A. WORLD STUDY . . .

The Educational Advisory Committee (EAC) of the Parliamentary Group for World Government has recently published its third report 'World Wise', obtainable from the Secretary at 37 Parliament St., London S.W.1. It has also held a one-day conference, under the chairmanship of Mrs Shirley Williams. For that occasion, Dr James Henderson looked back at relevant developments, and pointed to possible growth points, in particular to the World Studies Project reported in the last issue. The following is taken from the second half of his paper.

It is important that materials for world studies should try to stimulate both thought and feeling, and to work on a number of different levels simultaneously. For example, they must of course try to provide concepts and models which young people can use to make sense of the public world — the world which is glimpsed in television newsreels and newspaper front-page stories. But also, at the same time, they must try to link up with each individual adolescent's search for personal identity — for his own private mingling of security and adventure, trust and creation. It is surely the case that for many young people (and perhaps for adults too) their hopes and anxieties about the public arenas of world affairs are barely separable from their feelings about private identity and day-to-day relationships. It is presumably also the case that the capacity to take effective and realistic action in the public arena is dependent on a certain personal maturity in the private one.

It is also important that this new project, as we originally proposed to the Leverhulme Trust, does something concrete in the field of in-service training. It is precisely the lack of adequate machinery to keep teachers up-to-date which made the reluctant birth of the EAC necessary in the first place. "Who dares to teach should never cease to learn". Yet until recently there were few built-in facilities for this and there is still no compulsion. We note with satisfaction the news in the 'Daily Express' of November 11, that Mrs Thatcher "has agreed to spend about £45 million in helping teachers to keep up with the latest ideas and changes in their profession."

It should mean an enormous fillip for Teachers' Centres. Teachers' Centres should surely be the prime target for the next decade of EAC activity since they are the basis for part-time in-service training. Much valuable work has been developed there on the background of immigrants to this country and other problems appropriate to a developing sense of world community, such as race relations, prejudice, comparative educational systems and war. It will clearly be logical if this in-service training is not only interdisciplinary but also international. An essential element for the future is the establishment of special resource centres and libraries which teachers could consult and use. A Centre specialising in World Studies and designed for use by teachers from all parts of the country (and from overseas) should be an EAC target. In addition to pressing for greater attention to world studies in teacher education, and also as part of the pressure, we could perhaps commission an annotated catalogue of resource material.

The EAC with its parliamentary connection should do its utmost to advocate that student teachers as an essential part of their training do at least six months of one of a variety of patterns of exchanges, in social services such as VSO, IVS or community relations work; and that public expenditure be increased so that teacher education includes a term in a college of another nation. Similarly in-service opportunities for teachers in all countries to engage in further study outside their own lands should be vastly expanded. A logical development of international courses for teachers would be a number of international summer schools for children, where various experimental materials and teaching strategies could be tried out. Ultimately one would like to see opportunities for voluntary service provided by each country to the pre-university students of other countries. On a reciprocal basis, this could go a long way to promoting long-term practical internationalism.



But in-service training is not a problem confined to this country. An effort should be made to extend application of what the EAC can achieve so that there is a wide reaction in other countries. Thus, the EAC could well co-operate to the utmost with the WCOTP, particularly as both have so many ideals in common. The WCOTP is, for instance, organising its next Conference in Nairobi in the summer of 1973 on 'Education for Peace'. Could we gather together a band of British teachers to do preparatory work on the question whether, like the Club of Rome members in the field of the environment, a declaration on the conditions for world peace might not be issued by teachers of the world as a concerned group of world citizens?

Other developments of our work might be as follows:-

**At primary school level,** the idea of a child-to-child relationship is slowly taking shape with the World-Twins Project, which Mr Selwyn Gummer M.P. is making his speciality. As Lord Boyle said on an earlier occasion, "children need to be brought up in a world context; one cannot too early adopt a habit of mind for this." It needs money to launch it — perhaps £10,000. We must persevere.

**At secondary school level,** there is still the need for a popular teachers' guide to school history text books, designed for teachers not only in Europe but throughout the world, so that they know the nature of the national bias being taught in schools. Numerous attempts have been made in the field of textbooks by UNESCO, Council of Europe, Brunswick Institute, etc., to ventilate the problem of bias, but either because the books are too learned, too limited in scope, or for other reasons, the impact of unrevised textbooks is still very great in most countries and the amount of national prejudice is correspondingly high and is likely to increase in countries which have hitherto been largely illiterate and consequently less available to nationally-orientated education.

**At university level,** there has been much talk of a 'world university' an idea of the former UN Secretary-General U Thant. Although the

idea is making progress, it now appears that it has become "a flexible system of co-operation among scholars engaged in higher learning and research under a small programming and administrative unit" (THES 13/10/72). While it was predictable that the UN would give birth to the emasculated proposal implied in this definition of function, there is still validity in the idea of a non-national tertiary educational institution embodying features of the Open University, able to give degrees and concentrating on those world problems which the scholars of the flexible scheme mentioned above would be studying in a variety of institutions. Finance could come from multinational industry, both sides of the Iron Curtain, and in the Third World, and from existing universities researching into and teaching about the problems of world order. The EAC should seek to put this idea before likely promoters.

Another development of our work might be to emphasise the decentralisation of our activities within the U.K., i.e. more regional initiatives held in Scotland or Wales perhaps emphasising inter-disciplinary study courses for teachers on such problems of world order as ocean space. There might also be a more deliberate and systematic effort to co-relate the work of the EAC with analagous activities overseas, e.g. using the opportunity of Britain's entry into the EEC to foster themes dealing with the relationship of Europe to the world rather than Britain's relationship to Europe. There could be debated the validity of such statements as follows à propos the recent summit meeting in Paris: "Amid the diplomatic excitement that lies ahead we must remember that the furtherance of the national interest is the aim of the game and the game is for a brief period only" ('Spectator', 21/10/72). The aim of **our** game is to balance this national interest with loyalty to mankind as a whole, which may not be the same as a national interest and certainly transcends that of Europe or any other division of the world into regional blocs.

Finally, something should be done to establish somewhere in the world an audio-visual centre for world perspectives. The world is already



reacting strongly to the impact of the visual meal which is daily put on its plate. Just as there are libraries specialising in almost every subject one can think of, so there will be visual archive centres specialising in different problems. If a sense of world community is a high priority, as we believe, then we should take steps now to create such a centre. The need for it was expressed in the class-room survey the EAC undertook in 1968. Teachers and others still do not know where to turn, or have to turn in too many directions, to obtain the material they are looking for. What has been done through organisations world-wide in scope for marine insurance, for placing of cargoes, for standardisation, for wild life, etc., should surely be done for audio-visual material, encouraging a sense of world community.

James L. Henderson.

## **B. . . . AND ACTION**

Antipoverty feels that education for citizenship is more than an academic affair — that there should be a relationship between what one learns and what one does, which young people can see clearly for themselves if they are to grow in responsibility towards society. Our programmes put these ideas into practice by offering possibilities for the study of situations and for involvement in them, side by side.

One of its projects was reported in your last issue, and here is another: a project on housing and house-building in the Third World for lower secondary schools in Manchester. Although the scheme has been held up for lack of funds, work has gone ahead on the kit of study and action materials and we have had a great deal of help both from voluntary agencies such as Oxfam, who are funding housing projects overseas on which part of the materials are based; and from the Architectural Association, whose members have a wealth of information about housing in many parts of the world. Part of the materials are already printed, and we'd be glad to send copies to anyone who would like to see them. (Antipoverty Ltd., Education for Development, 67 Godstow Road, Wolvercote, Oxford.)

The complete range of proposed materials is as follows:-

- (a) about 10 'thumb-nail' sketches of housing in various developing countries, consisting of several illustrations, a plan of the house, details of its construction, and about 800 words of descriptive background information;
- (b) two in-depth studies of housing development, each in the form of a magazine, containing numerous illustrations and roughly 5,000 words of text. One study would be based on the Mathare Valley Nairobi, organised by the National Christian Council of Kenya with Christian Aid as its base in the U.K., and the other on Nadiad village in Gujerat, Northern India, funded by Oxfam. The second is a project for which financial support is currently being sought by Oxfam, who have agreed to earmark funds raised by schools for this development project;
- (c) two instruction leaflets; one describing how to organise a sponsored swim, and the other how to plan and produce a temporary exhibition;
- (d) a teachers' book giving suggestions for introduction of the project for the use of the materials, for further study and action, and listing resources which are likely to be useful. The teachers' book will also suggest background reading for the teacher.

We have adopted a magazine format for three reasons; the first is that we wanted to provide 'disposable materials', which the children would feel free to cut up or otherwise take to pieces; secondly, we wanted to bring Mathare to life more effectively than would be possible through a conventional text-book; and thirdly — although the information has been very carefully checked — we wanted to avoid presenting the information in too 'authoritative' a way and we hope this format will encourage the children to question the information given and to search for other sources of information besides the magazine.

O. G. Thomas,  
(Director of Antipoverty).



# 4. Books

## A. THEME TEACHING

Here are three series, intended for different age groups, but which all centre on important themes.

### — WORLD WIDE SERIES

This successful series, published by Batsford, has been written by experienced teachers and are particularly suitable for CSE and O-level students whose courses are increasingly concerned with World History. At the same time, they would be very valuable in humanities and general studies courses at the senior end of the secondary school.

A number of volumes have already been reviewed in this journal. The two latest are 'The Nuclear Age' by Dr Robert Cooper, and 'War or Peace' by Colin Burnham. Dr Cooper's book is outstanding for its range and its balance. For science students, it offers an understanding of the complex of social, political and psychological implications of nuclear power. While for arts students, it offers basic and clearly explained information about the scientific aspects, supported by a useful glossary. All students will benefit from the balance of the book, not only does it see the whole picture, but it sees both sides of an argument.

Mr Burnham's book on war or peace offers an analytical rather than an historical treatment. Most of the examples discussed come from the twentieth century, but the book gains from references to earlier wars. Mr Burnham looks first at the nature of war — its technology, manpower and psychology. Secondly he examines the roots of war, under three headings: man, the state and international society; aggression as the source of war; internal unrest as a source of war. Lastly he looks at three possible approaches to peace, through law, through deterrence, and through understanding. His visual illustrations are particularly well chosen, encapsulating sometimes (as for instance in the war posters) a public attitude to the enemy.

These two books are complementary. Clearly this is so in their subject matter. Unexpectedly it is true of their verbal difficulty. Mr Burnham's book would be useable by CSE students, whereas Dr Cooper's book would best follow on with older, and perhaps abler, students.

### — WORLD BOOKS

This is a series, published by Longmans, which unfolds the advancement of techniques and world co-operation in specific subjects. The approach of each book combines a historical survey with a review of advancing technical skills and their practical application, and looks towards further developments in the future.

The titles so far published are 'The world fights fire', 'The world saves life', 'The world fights crime', 'The world communicates'. All are by Maurice Rickards. Like the Batsford series above, they average 96 pages in length, but the text is simpler and rather shorter, and some of the pictures are in colour. Certainly useable on CSE work, they would also serve as lively reference books for humanities work in both middle and secondary schools.

### — INTEGRATED THEMES

This series, published by Evans Brothers, are for junior and middle schools. They would particularly support work in science and environmental studies. They average 80 pages, are well illustrated, and have an imaginative lay-out. Cross links with a number of school subjects are offered, not least with poetry and music. Each include addresses of useful organisations. Examples to hand are on the themes of 'Water', 'Fire and Flame', and 'Conservation'. The first is by Oliver Aston, the latter two by Jack Bainbridge. Although these books understandably draw largely on British examples, not least to stimulate pupils' own enquiries, they have incidental examples from other countries, and all of these themes could be developed by teachers in a world context.



## B. JANE ADDAMS AWARDS

This is an annual award in the United States to the children's book of the year which best combines literary merit and themes of brotherhood which enable children to seek creative solutions to problems. In the list below, the American publisher is given. Where known the British publisher is added in brackets. In some cases, as with Harper & Row, or Abelard-Schuman, the American publisher has an office in the U.K.

**1970** THE CAY, by Theodore Taylor; Doubleday. (Bodley Head). Story of a shipwreck, in which the gap between generations and races is bridged with courage and compassion. Ages 10-14.

**1969** THE ENDLESS STEPPE, by Esther Hautzig. Thos. Y. Crowell Co. (Hamish Hamilton, and Penguins). Growing up in Siberia. Junior high — adult.

**1968** THE LITTLE FISHES, by Eric Haugaard. Houghton, Mifflin. (Gollancz). War in Italy as seen by a 12-year old boy.

**1967** QUEENIE PEAVY, by Robert Burch. Viking Press. (Methuen). Story of a 13-year old girl growing up in Georgia.

**1966** BERRIES GOODMAN, by Emily Cheney Neville. Harper & Row. A New York boy learns about prejudice. Ages 10-14.

**1965** MEETING WITH A STRANGER, by Duane Bradley. Lippincott. An Ethiopian boy's ancient ways meet, and clash, with those of the modern world. Grades 4-6.

**1964** PROFILES IN COURAGE, by John F. Kennedy. Harper & Row. Young Readers' edition. American statesmen who have displayed rare greatness. Ages 10-14.

**1963** THE MONKEY AND THE WILD, WILD WIND, by Ryerson Johnson. Abelard-Schuman. A little monkey helps the animals find harmony despite physical differences. Ages 5-8.

**1962** THE ROAD TO AGRA, by Aimee Sommerfelt. Criterion. (University of London Press). A courageous small boy takes his sister on a long journey in India. Ages 10-14.

**1961** WHAT THEN, RAMAN? by Shirley L. Arora. Follett. (Blackie). An imaginative and human story set in India. Ages 10-14.

**1960** CHAMPIONS OF PEACE, by Edith Patterson Meyer. Little, Brown. Skilful portrait sketches of Nobel Peace Prize winners. Grades 7-9.

**1959** No award given.

**1958** THE PERILOUS ROAD, by William O. Steele. Harcourt, Brace. (Macmillan). A southern boy involved in the Civil War sees through his hate for the enemy the bitter truth that war hurts everyone. Grades 4-8.

**1957** BLUE MYSTERY, by Margot Benary-Isbert. Harcourt, Brace. (Macmillan). A story rich in excitement, humor, and wisdom. Grades 4-8.

**1956** STORY OF THE NEGRO, by Arna Bon-temps. Alfred Knopf. American Negroes from their African background down to the present. Grades 6-8.

**1955** RAINBOW ROUND THE WORLD, by Elizabeth Yates. Bobbs-Merrill. A boy travels around the world to see the work of UNICEF. Grades 5-7.



### C. A CONTEMPORARY FABLE

'The Iron Man' by Ted Hughes needs no review. It first appeared in 1968, published by Faber and Faber, and in 1971 went into paperbacks. Many teachers and parents in different parts of the world are well aware of its powerful appeal to young children. Nor can one possibly provide a better commentary on it than that given by Ted Hughes himself in his speech, 'Myth and Education', from which an extract was quoted in the last number of the bulletin (page 3).

This fable, however, is so close to the theme of 'education for peace' that aspects of the story deserve spotlighting. The two central creations are made, as it were, directly from some of the fears and experiences of modern man. The Iron Man himself, with his passion to eat up metal, arises obviously enough from our technological society. His opponent, the space-bat-angel-dragon is both more archaic and even more disturbingly contemporary. His first demand was to be fed. "And what it wanted to eat was — living things. People, animals, forests, it didn't care which, so long as the food was alive. But it had better be fed quickly, otherwise it would roll out its tongue longer than the Trans-Siberian railway, and lick huge swathes of life off the surface of the earth — cities, forests, farmlands, whatever there was. It would leave the world looking like a charred pebble — unless it were fed and fed quickly." (p. 43 — paperback edition.)

The people of the world decided not to feed it but to fight it. "They would declare war on it, and all get together to blast it off the face of the earth. And so it was that all the peoples of earth declared war on the monster, and sent out their armed forces in a grand combined operation.

"What a terrific attack!

"Rockets, projectiles of all sorts, missiles and bombs, shells and flame-throwers — everything was tried. The smoke of the explosions drifted out over the Pacific like a black, crawling continent. The noise of the battle shook the world almost as much as the land-

ing of the dragon had done, and for much longer.

"Then the noise died down and the smoke cleared. And the peoples of the world cried in dismay. The dragon was actually smiling. Smiling!" (pp. 44-45.)

So the Iron Man challenged the monster to a contest. This is an ordeal by heat. The Iron Man is burned in oil, and the space-bat-angel-dragon has to lie on the sun. The picture on the back page shows the Iron Man on his pyre, fed by a large oil tank, while one can just see the huge claw of the monster to the right. The monster is defeated, but — and here is the superiority of this fable to the St. George and the Dragon stereotype that Ted Hughes condemns — he is not killed, but rather restored into the natural order, in a way that brings blessing to men.

" 'Very well,' said the Iron Man. 'From now on you are the slave of the earth. What can you do?'

" 'Alas,' said the space-bat-angel-dragon, 'I am useless. Utterly useless. All we do in space is fly, or make music.'

" 'Make music?' asked the Iron Man. 'How? What sort of music?'

" 'Haven't you heard of the music of the spheres?' asked the dragon. 'It's the music that space makes to itself. All the spirits inside all the stars are singing. I'm a star spirit. I sing too. The music of the spheres is what makes space so peaceful.' . . .

" 'Well, you can sing for us instead,' said the Iron Man. 'It's a long time since anybody here on earth heard the music of the spheres. It might do us all good.' . . .

"And the space-bat-angel's singing had the most unexpected effect. Suddenly the world became wonderfully peaceful. The singing got inside everybody and made them as peaceful as starry space, and blissfully above all their earlier little squabbles. The strange soft eerie space-music began to alter all the



people of the world. They stopped making weapons. The countries began to think how they could live pleasantly alongside each other, rather than how to get rid of each other. All they wanted to do was to have peace to enjoy this strange, wild, blissful music from the giant singer in space." (pp. 56-58.)

So perhaps we had all better look again at the monster-killing heroes which crowd the stories that we offer to children.

#### D. DISTURBERS OF THE PEACE

Two books — one directly on education, one an analysis of modern society — both upset the security of settled view-points. Both are likely to receive more attention in this journal than the brief notice of them now. Both were first published in the United States, but are now widely-selling paperbacks in Britain.

— **FUTURE SHOCK** by Alvin Toffler. First published in Great Britain by the Bodley Head Ltd., and now issued by Pan Books Ltd. Because society is changing at such a headlong speed, Mr Toffler argues, our values and life-patterns (quite apart from our motor-cars) rapidly become obsolescent. We live in "the throw-away society." One example offered is that of man's geographic attachments:

"Never in history has distance meant less. Never have man's relationships with place been more numerous, fragile and temporary. Throughout the advanced technological societies, and particularly among those I have characterized as 'the people of the future', commuting, travelling, and regularly relocating one's family have become second nature. Figuratively, we 'use up' places and dispose of them in much the same way that we dispose of Kleenex or beer cans. We are witnessing a historic decline in the significance of place to human life. We are breeding a new race of nomads, and few suspect quite how massive, widespread and significant their migrations are." (p. 76 paperback.)

Against this analysis, Mr Toffler condemns our educational systems as obstructers of

change. "Our time perspective on education is unbalanced. At school we go heavily into the past, minimally into the present, and zero into the future."

He appeals for "the strategy of Futureness."

"You can't design a rational curriculum for any school or any subject without beginning with assumptions about the future. Most of these are unexplicit and unexamined and assume that the future will be much like the present. But with the accelerating rate of change we can't go for another generation assuming that tomorrow will be the same as today." (Reported in the 'Times Educational Supplement', 5th January, 1973.)

— **RADICAL SCHOOL REFORM.** Edited by Ronald and Beatrice Gross. First published in Britain by Gollancz (1971) and now issued by Penguin Books. 331 pp.

Although this book was first published in the United States (1969), it should not be dismissed as a collection of somewhat melodramatic American examples. For one thing, there are important contributions from elsewhere, such as A. S. Neill's account of Summerhill, or the splendid account of 'Organic Teaching' by the New Zealander, Sylvia Ashton-Warner. For another, one gains a respect from the start for the American contributors — tough minded, committed, and reflecting on direct experience.

In a sense, this book offers two complementary things. On the one hand there are analyses of the present situation, such as 'Learning in the Global Village' by Marshall McLuhan and George Leonard. "We may at last realize that our place of learning is the world itself, the entire planet we live on." (p. 109.)

On the other hand, there are the sensitive insights of teachers on the job, such as Sylvia Ashton-Warner — already mentioned — who works with Maori children. "I can't disassociate," she begins, "the activity in an infant room from peace and war. So often I



have seen the destructive vent, beneath an onslaught of creativity, dry up under my eyes. Especially with the warlike Maori five-year-olds who pass through my hands in hundreds, arriving with no other thought in their heads other than to take, break, fight and be first. With no opportunity for creativity they may well develop, as they did in the past, with fighting as their ideal of life. Yet all this can be expelled through the creative vent." (p. 170.)

And — to finish with just one example, which colour her essay throughout — "first drawings vary from country to country. In New Zealand a boy's first drawing is anything that is mobile; trucks, trains and planes, if he lives in a populated area, and if he doesn't, it's horses. New Zealand girls, however, draw houses first wherever they live. I once made a set of first readers on these two themes. But Tongan children's first drawings are of trees, Samoan five-year-olds draw churches and Chinese draw flowers. What a fascinating story this makes!" (p. 174.)

## JUST RECEIVED

— **UNDERDEVELOPMENT AND DEVELOPMENT — the Third World today.** Edited by Henry Bernstein. Penguin Interdisciplinary Readings. Penguin Books.

This book has at least three claims on our attention: the urgency of its central theme, the global perspective in which it is discussed, and the range of disciplines that are brought to its understanding. In this book of Readings which features material on Latin America, Asia and Africa, the relevant sociological, anthropological, philosophical and political factors are also underlined. Part One considers underdevelopment as a historical process while Parts Two and Three examine the agricultural and industrial sectors as spurs to development. Differing development strategies are discussed in Part Four, which includes a penetrating analysis of the Chinese model. The political dimension in

economic strategy is outlined in Part Five. Underdevelopment in an unequal world is the subject of the last Part.

On the showing of this book, the publishers make good their claim for the series:

"Penguin Interdisciplinary Readings break through the traditional boundaries of the social sciences and focus instead on specific problems of the real world. Each editor draws from individual disciplines the techniques that his problem demands. Together, these volumes offer a new strategy towards an integrated social science."

— **THE PENGUIN ATLAS OF MODERN HISTORY** by Colin McEvedy. Penguin Books.

This is a successor to the atlases of ancient and mediaeval history that have already been published, and covers developments between 1483 and 1815. This is centrally concerned with European political history, but also carries information about population, religion, towns, trade and revenues. The world maps concentrate on European exploration and conquest, but three show the distribution of world population in 1483, 1648 and 1815. The maps have rightly sacrificed weight of detail to gain in clarity, and there is a useful commentary.

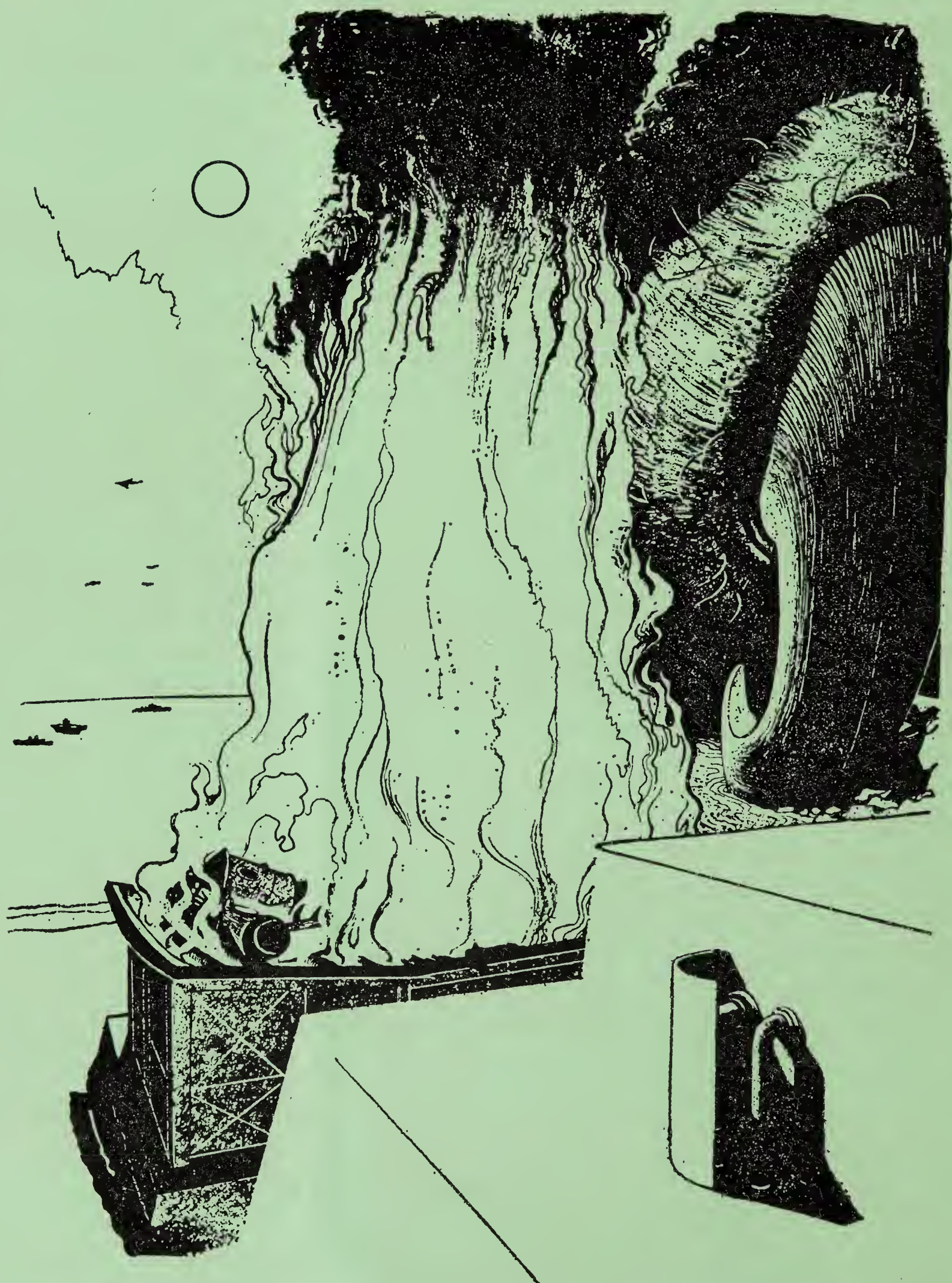
## THE NEXT ISSUE

The June issue of the 'World Studies Bulletin' will be devoted to Asia, and not least to the host country of this year's WEF Conference — Japan. We would be particularly grateful for news of educational experiments in Asian schools, as well as reports from non-Asian ones who have explored with their pupils some of the ideas and cultures of that part of the world.



## OUR COVER PICTURES

The front picture shows the wounded being rescued in an Italian air-raid. It comes from one of the books — listed on page 12 — which won the Jane Addams Award: 'The Little Fishes' by Eric Haugaard (Gollancz). The picture below comes from 'The Iron Man' by Ted Hughes (Faber). Both picture and book are discussed on page 13.



(George Adamson by courtesy of Faber and Faber)



Awareness for junior and senior high school students, and many diverse community programs such as film festivals, lectures and wild-food walks round off the activities of this institution.

Judging from the recommendations for educational development passed by the United Nations Conference on the Human Environment in 1972 at Stockholm, it would seem that Wave Hill is well on the path toward helping create the kind of educational systems that are needed to make environmental education an integral part of the learning process and

## 2. A Proposed Curriculum for Elementary School Environmental Education in a New York School District

Joan Rosner, New York

For nearly a decade, New York City Community School District 30 has assigned high priority to the study of natural science, ecology and the environment. Long before Earth Day 1970, our district sponsored teacher training courses in ecology, and established environmental education programs for many of the elementary schools.

In 1971, the District felt that — laudable as past efforts had been — the highly important subjects of ecology would not reach **all** of the children in our schools unless a curriculum was developed expressly for that purpose.

So we decided to plan a curriculum, broad and comprehensive in concepts and objectives, but custom-designed for its target population. The children are diversified in background. Socio-economically, the district ranges from middle-class residential to con-

to promote a fuller understanding of and appreciation for man's role in his environment.

This article was based on the 'Proposal: A Model World Environmental Education Program', prepared by the authors for the 1972 UN Conference on the Human Environment at which they served as representatives of Pax Romana (International Movement of Catholic Students and Educators).

MARIO COSSA was formerly the Assistant to the Director for Environmental Science at the Wave Hill Center for Environmental Studies. He is currently involved in an educational research project in New Hampshire, developing alternative methods of testing and evaluation for open education.

FRANK SILVIA is a senior Biology major at Manhattan College and coordinator of the Air Pollution Research Program at Wave Hill. He is also a member of the research staff of the Manhattan College Plant Morphogenesis Laboratory.

gested industrial areas. Parks and stretches of water are accessible to many of the schools.

The title selected for the curriculum was the acronym, 'CAUSE' — **C**hildren **A**lerted to **U**nderstand and **S**ave the **E**nvironment.

An early step in developing the curriculum was to think about two questions: what is meant by 'environment?', and what is the function of education?

Webster defines environment as, "all conditions, circumstances and influences surrounding and affecting the development of an organism or group of organisms."

Even a superficial examination of this definition leads to a subtle realization that an organism is part of another organism's environment. By a circuitous route of interaction, it affects its own environment. Since humans tend to be species-centered, it is inevitable that a course on the environment quickly becomes one on 'man and his environment'. Development of such a theme must include how man and his environment impinge on each other, and — ultimately — how man, by affecting his environment is influencing how it will affect him.



The question, "what is the function of education?" has many different answers. As a guideline for developing this curriculum, education was defined as the process by which children are equipped with the ability to think independently and creatively. This means providing skills for obtaining and assessing information. It implies, further, developing the ability to organize and integrate knowledge; to suspend judgment until as many facts as possible are known; and to behave objectively responsibly and with flexibility.

In the CAUSE curriculum, primary focus is on basic ecology. Most of the principles included under this topic are relatively unchanging, and form a basis for an understanding and appreciation of the natural world.

Wherever feasible the curriculum includes experiences in green, open areas found within the neighbourhood of New York City. Such excursions foster a knowledge of ecology applicable to any environment, but more readily acquired in natural areas. More important, these trips show a child that there is more to the world than his own area, and that his environment is very dependent on the natural world.

Basic ecological principles are also taught by frequent use of the school site. The schoolyard, lawn, sidewalk trees and the school building combine to present in microcosm such fundamental concepts as interrelations, succession, diversity, adaptation, struggle for survival, competition, and influences of the physical environment on the biotic world.

Although to approach a study of the environment by strongly emphasizing the many ways in which it has been desecrated is a dismal avenue, and can only lead to alienation, frustration and despair at an increasingly earlier age yet the negative in the environment cannot be ignored. Children must be alerted to wanton squandering of renewable and non-renewable resources of Planet Earth, and fouling of the finite quantities of life-supporting substances. They must understand the consequences of what is happening, and must develop attitudes which will make them care enough to want to reverse the trend regardless of the sacrifices necessary.

Understanding and attitudes are two key words in the CAUSE Curriculum. If there is one thing environmental education and this curriculum can hope to accomplish it is to stimulate thinking which will lead to a less fragmented approach. If there is one thing it must not attempt to do it is to supply specific answers to current problems. To do this would necessitate a curriculum guide written in pencil rather than printed in permanent form. The documented evidence on the various sides of the DDT, phosphate and energy-demand questions aptly illustrates the pitfalls in prematurely-arrived at conclusions about environmental issues. All environmental crises are many-faceted, and must be scrutinized objectively from various viewpoints — biological, psychological, sociological, political, anthropological, and economic — before final opinions are formed. The mandate given to educators should be to expose students to problems and their consequences, provide them with skills for gathering facts, create a climate in which **all of the facts** are analyzed dispassionately, encourage the consolidation of these facts into an integrated matrix, and finally instill a sense of responsibility and a realization that a modification of our attitudes and lifestyles is fundamental to the survival of living things.

After defining terms, rationale and objectives, the next major step was to determine how best to incorporate environmental education into the total school program. Certainly it should not be a new subject to be added to the already heavily-loaded elementary school curriculum. It **is** a body of knowledge, but — more importantly — it is a **point of view** which can be woven into the entire school day.

The elementary school teacher — partly because she is a teacher of all disciplines, and partly because she reaches children before they are gripped by inflexible habits and attitudes — is in an excellent position to help develop ecologically sound attitudes. Children can learn that "there is no such thing as a free lunch," as Barry Commoner said in his four environmental laws; and that "convenience is almost always bought at the cost of a debt to nature — a debt which commonly results in environmental degradation and often in damage to human health." One method of conveying these thoughts to children is to revise the teaching of science and social studies.

Science is often presented as man's battleground with the forces of nature. We have taken pride in breaking nature's secrets and in 'mastering' our environment. If the quality of the environment is to be improved, this approach to science teaching must be altered. Man must be presented as one of the interrelated parts of a tightly-knit world, not as its master.

We are also accustomed to think that science and technology can solve all problems. Whether or not this is true is a moot point. Advocates can be mustered to argue it on both sides. But, the question should be raised for thought and discussion. One point that must be included is that science can not do it alone. We can not have the cake in the free lunch, and eat it too.

Finally, another modification in science teaching is one related to a fundamental and time-honored aspect of the discipline. The scientist has been trained to isolate and delineate a problem which he then proceeds to solve. This process should be continued in scientific work. Where a change must take place is in the next step — application. The findings of science must be studied ecologically. Before science and technology give the world any more such miracles as plastics and DDT, these wonders of our civilization have to be examined to see how they fit into the global web of life.

Teaching of social studies also needs re-examining. Until now most curricula have emphasized the importance of the gross national product, technology and its resultant high standard of living. We have made a sacred cow of convenience and the so-called 'good' life. The time has come to take a fresh look at what the term 'good' life means, and to modify current interpretations of social studies curricula.

Most teachers need support and structure. The forthcoming book on CAUSE curriculum, which it is hoped will be completed by the end of 1973, offers such support. The activities suggested can be adapted to traditional or open classroom situations. The scope and sequence can be incorporated into the teaching of science and social studies, and other curriculum areas correlated frequently.

JOAN ROSNER is author of CAUSE curriculum. She is co-ordinator of Environmental Education, Community School District 30, Queens, New York.



### 3. Free School: A Theoretical Approach

**Dave Brown**, Manchester, UK

The term 'free school' has been applied to a number of widely differing institutions. In this article, however, it will be confined to 'projects' of the kind that has been set up in Scotland Road, Liverpool. This article is really an attempt to define 'free school' in this deliberately restricted sense.

In some ways it is easier to say what the free school is **not**. This is mainly because most people have a very definite image of what 'school' means and usually it is a very limited image. A school is a kind of building, a school is just for children, a school is where children are sent between 9.30 am and 4.00 pm five days of the week; a school is a system in which certain kinds of formalised relationships are set up between a group of people called 'teachers' and another group called 'pupils'. The free school is none of these. The free school is, among other things, an attempt to break down the barriers that have been set up between 'school time' and 'leisure time', between 'children' and 'adults', between 'teachers' and 'pupils', between 'teachers' and other adult members of the community. This is a recognition of the fact that education in its widest sense, takes place much more outside of school than inside it, that people educate themselves through experience and especially the experience of relationships with other people, that education continues throughout life.

A number of writers recently have shown how 'child' is an artificial category which has been invented comparatively recently in the history of the human race. Previously a child was simply considered as a young adult. Now he is a different kind of human being, who is given special treatment, often oppressive. A barrier is erected and the child must cross this both formally and actually, before he can enjoy the full privileges of being a person. The schools are one of the main instruments by which the older section of the population oppresses the younger and keeps it in its place.

This is done in a number of different ways. School tends to separate a child from the adult world and so to restrict his experience and retard his emotional maturing. The rigid stratification of schools into classes by age also tends to isolate the child from those older (and younger) than himself, again restricting his experience. Children just do not have the same opportunities to communicate with and learn from their elders as they do in, say, a peasant society. The oppression of children is formalised in such practices as school uniforms and corporal punishment.

#### **Free School = Community**

The free school permeates far outside the walls of any building and attempts to involve everyone in the community. Ultimately the free school is the community. A child learns his values from his family and from the community of which his family is part, as well as from 'school'. Hence to liberate the child, it is necessary to liberate the community. The free school, in its widest sense, is any activity which tends to liberate the community and its children. This might include, for example, providing play facilities for children and setting up a 'school' (in the conventional sense) or a library or a residents' association or a free shop or a community transport system or anything which increases peoples' awareness and gives them more control over their own lives. The long term aim of the free school is complete social change in the community. Viewed politically, the free school is essentially reformist rather than revolutionary, in the sense that it is not concerned with the means of production. Obviously, upheaval in the educational system cannot, of itself and without parallel economic changes, bring about revolution, although it may help to prepare the way for it.

Thus the free school is concerned with all the cultural and leisure-time activities of the community, in fact, all activities outside the place of work. Anyone who contributes to the development of these activities is part of the free school. Ultimately, again, the free school involves the whole community. Still perhaps the most important single activity of a community is to educate its children. There is a



tendency today for people to shelve responsibility for this on to the state and its various institutions. This is particularly true among families experiencing hardships like poverty and overcrowding. People have neither the money, the space, the time or the energy to be with their children and relate to them and provide them with what they need. They are glad to be able to send their children out to school. Outside school hours they can only turn them out on to the street. The activities that they engage in are often considered by adults to be anti-social. Children are given the impression that they are in the way and a nuisance. The free school is an opportunity to feel that there are some adults who are really interested in them and to whom they can relate on a basis of equality. As the free school expands and permeates the community, so also does this circle of adults, till eventually the children have a sense of being accepted and respected by society as a whole.

The school (in the conventional sense) within the free school is essentially a neighbourhood school. The children gather in a place and in conditions that are close to their normal environment. The adults in the school are people who share that environment with them. The school belongs to the people in the neighbourhood. It is not any particular features of the 'curriculum' or the lack of it which makes a school 'free'. It is even conceivable that in certain communities the school curriculum could be of a thoroughly traditional kind. This would not necessarily be inconsistent with the idea of a free school, because the 'freedom' of a free school really consists in its relation to the community, not in the nature of its 'curriculum'.

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This contribution was first published in 'Roadrunner' April 1972. It was offered by the author as one attempt to answer some of the questions raised in our August/September issue as to the defining characteristics of 'Free Schools'. Further contributions on this question will be most welcome. (Ed.)

## Audio-Visual Aids in Story Telling

**Frank Woodham**

Ilkley College of Education, Yorkshire, UK

The traditional approaches to the art of story telling now have to meet considerable opposition from the television networks as well as that which has long been established so admirably by radio. Whilst it is true that the teacher who can tell stories well can always be relied upon to hold an audience of young children, nevertheless the student teacher is often confused by an emphasis on telling rather than reading stories. Moreover the attractions of 'Jackanory' and similar productions are so manifest that often the young teacher's college fostered confidence suffers a serious blow when the first live situation must be faced under classroom conditions.

Problems which arise from lack of experience in using the voice, some inabilities to provide contrasts in the speech of different characters and hesitant classroom control all add to the difficulty of these first situations. The story may well be an excellent choice but the presentation directly from the text and a pre-occupation with following, word by word, what lies on the printed page means that there is a loss of impact. Enjoyment and pleasure, two of the objectives of any story telling session are then not really achieved.

Fortunately, even the least confident teacher or student is able to draw upon audio-visual resources which can lighten the load and increase the enjoyment and pleasure for all parties in this situation. Facilities which now exist include such time honoured aids as the gramophone record, the film strip, the ciné film and the magnetic tape. Most teachers, students and librarians will be familiar with these aids but it seems that for various reasons few attempts are made to benefit from the advantages which they bring to the story telling situation.

Perhaps one of the reasons for the avoidance of their use is that headteachers are reluctant to spend part of the school allowance on the purchase of capital equipment and appropriate materials. On the other hand, it seems reasonable to suggest that schools which have already met fairly heavy expenditure by purchasing the equipment ought to examine rather more carefully whether or not full and effective use is being made of



such equipment. The story period is certainly an appropriate time for its use. Well used, it can provide a wealth of literary material and stimulus for many reluctant readers.

The manner in which the material is used will depend very much upon the organisation of the classroom or the immediate objectives of the teacher. It will be clear that there are certain decisions which have to be taken and that these will depend upon individual circumstances. If, for example, one objective is to supply additional stimuli for the rumpus in 'Where The Wild Things Are' then the record now available for this story should be considered. Here the advantages of good sound effects are apparent and even if there are reservations about the way in which the story is told nevertheless the record is a most useful asset for the objective already identified. Such an initial stimulus can lead naturally to those developments which the teacher wishes to foster. Any inhibitions which the teacher (or some children) may have tend to disappear during the rumpus and there are many ways in which it may be enjoyed in the classroom, school hall or playground. There are built in 'controls' too because Max, in the story, remains in charge throughout. The suggestion made here is that only the record should be used; it should be remembered however that with different objectives in view it might be better to use a film strip which supplies all the Sendak illustrations used in the book. The advantages are that the projected illustration are immediately much more effectively displayed. Whereas it is often impossible for all children to be able to note detail or to see clearly from the pages of a book when it is held up by the teacher the enlarged image provided by the projector suffers from no such disadvantages.

A third method of presentation is to use only the film strip and for the teacher to tell or read the story or sentences associated with each frame. There are advantages here because the teacher replaces the recorded narrator and is able to adjust the pace of the text to suit prevailing circumstances. If one objective is to emphasise certain phrases such as 'in and out of weeks and almost over a year' or 'Oh please don't go, we'll eat you up we love you so' there are opportunities to remain with a particular frame in order to reinforce the situation. At first it will be noticed that if the teacher is required to operate the projector and to tell the story there will be a loss of impact because children tend to switch their attention from the screen to the teacher's position. There are several possible solutions to this difficulty. One solution is to cut the strip into separate transparencies and to mount these for use in an automatic or remote controlled projector. It is unlikely however that many primary schools will possess this piece of equipment. On the other hand some excellent facilities for daylight projection are now readily available and these in conjunction with automatic projection are admirably suited to the open plan classroom and it is to be hoped that local authorities may be brought to consider the purchase of these items for all such rooms.

A second solution is to allow children to operate the projector. This has clear motivational attractions and the skill required once the strip has been loaded into the projector is minimal. When the older types of projector are being used some children find difficulty in moving the frames but a little practice usually restores confidence. Certainly a good rapport between teacher and the operator is required — sometimes the story or a particular frame proves too interesting and the story teller must needs wait patiently as the 'cues' pass unheeded.

In the teacher training situation such difficulties provide opportunities for meaningful work with students who may be asked to work in pairs and to devise suitable programmes for stories. The need for good preparation is then readily appreciated and the task provides a good introduction for work in the classroom since each student supports the other in solving the practical problems which arise from 'live' teaching. Once the class has become accustomed to this particular method of presentation — film strip plus single story teller — the disadvantages disappear and maximum attention tends to be concentrated upon the screen while the teacher provides the sound track.

With good daylight screens it is no longer necessary to black out the classroom and the teacher can so arrange the screen and projector that the children's responses may be observed and an assessment made of the degree to which the story and its telling have been successful. Under these conditions it is possible to select the episodes which are clearly interesting to the children and from these episodes select those which may be used to stimulate discussion or other activities. This kind of selection calls for the exercise of professional judgement and an understanding of educational objectives. At this point it is worth emphasising that too much 'analysis' can destroy enjoyment and if the fundamental objective is to tell a story so that everyone enjoys the experience then the question and answer follow-up is best left to die a natural and unheeded death.

One other approach is worthy of attention. This is especially valuable for students who lack confidence in their own abilities as story tellers. It is best used with small groups of children but larger groups may be involved if desired. Here the tape recorder is used in association with the film strip or transparency. Again careful preparation is necessary. This may be demonstrated quite quickly by asking students to tell the story, given the text, to fit the frames as they are projected. Subsequent practice improves the quality of the story telling to such an extent that there is no need to labour the point of good preparation. Here too, students may work in pairs very effectively and in this way learn that they may add to each other's success simply because they are involved in a task which calls for co-operation and the understanding of their own limitations and strengths.



Provided that the story is allowed to remain in control, it would appear that the intelligent use of any of these audio-visual aids brings an added attraction to story time. Most schools now have the means to provide these attractions and to meet the big brother of television on their home ground. Clearly the need is for an adequate supply of the aids and the materials. Colleges of education, teachers' centres and the larger schools should be able to establish resources collections to supply these needs. An efficient retrieval system is essential and in this respect the indications are that catalogue cards filed under author title and subject are most helpful. In addition, if the book is also held by the library forming part of these institutions, then a note on the library card to indicate that additional material is available in the resources collection is also a useful reminder that there is more than one way of dealing with the story

or book under consideration. It also helps if, within the resources area, some provision is made for viewing or hearing the material so that decisions may be made about its suitability before it is borrowed or withdrawn from the collection.

The quality of the materials available varies considerably but teachers who are willing to pay particular attention to the text and illustrations will find that almost inevitably the materials select themselves. Attention has already been drawn to Sendak's 'Where The Wild Things Are', —other good examples have proved themselves to be 'The Snowy Day' and 'Whistle for Willie' both by Ezra Jack Keats, 'The Tomten' by Astrid Lindgren, 'Charley, Charlotte and The Golden Canary' by Charles Keeping and the 'The Three Robbers' by Tomi Ungerer.

## **Guidance, counselling, and education reform in Bulgaria**

**T. D. Vaughan**, Lecturer in Adolescent Development, University of London Institute of Education

Throughout Europe there is a powerful movement towards reform in secondary education, aimed generally at increasing the diversity of choice available to adolescents, and to breaking down existing social or educational barriers. Sweden is the first example that most of us think of, but even in eastern Europe important reforms are under way. What is much less generally understood is that with such reforms, or immediately following them, many countries find it necessary to reform their pupil-guidance systems, and to introduce specialists in this area for the first time. The progressive introduction of specialist counsellors has followed reforms in the Romanian educational system, for example, which started in 1966. Bulgaria now seems set on a similar course, and has already developed several very interesting ideas in guidance structures and techniques.

A main effect of educational reform in Bulgaria will be to unify secondary education by bringing together the gymnasia (the academic secondary stream) and the technicums (catering for technical education) into a single general school up to the age of 16. This will have the effect of delaying the point of choice of specialist vocational or professional courses from ages 14, as at present, to ages 16 or 17. These reforms, which are expected to be completed between 1974 and 1979, are similar to the Romanian educational reforms, now at a more advanced stage than in Bulgaria. Their aims are remarkably similar to those of many educationalists elsewhere in Europe, namely to keep open the doors of educational opportunity to later ages than before: to delay specialisation. Under such circumstances the period of what the French might call 'orientation' is lengthened, and the case for professional guidance becomes clearer.



The Bulgarians have not, in the past, separated guidance and counselling from teaching. This has been partly because important functions of guidance have been carried out through existing structures. Every gymnasium and technicum has a system of class teachers, usually older or more experienced members of staff, who teach with a fairly light load of about twenty classes a week, but are responsible for the personal development of a group of pupils whose progress they follow for several years, with fairly regular visits to their parents' homes. Thus they combine something of the roles of teacher, personal counsellor, and school/social worker. Schools of 800 or more pupils also have a full time doctor in attendance. Finally every pupil belongs to the Pioneer organisation from ages 9-14. This youth movement is designed to encourage the development of communist values and practices, and to bring group pressure to bear on pupils whose school work or out-of-class behaviour shows what are thought to be anti-social trends. But the movement also provides facilities for young people to develop personal and vocational interests. Sometimes these can be outstandingly well organised, as for example in the Pioneer Palace at Sofia, which is a national show-piece. Schoolchildren are also encouraged to form 'circles' to develop subject interests. These 'circles', the Pioneer organisation, and the school itself, on which all centre, can be used to promote vocational interests in other ways: for example, older pupils in certain technicums are invited to speak to young people about their experiences, to help them in making a choice between the various specialisation routes which separate, until the reforms become effective, at the age of 14.

But during the last five years or so, while wider educational reforms were under consideration, the Bulgarians have been experimenting with changing this system to some extent. While the broad duties of the class teacher remain as before, each of the 28 regional education Departments into which the country is divided, has set up its own agro-biological centre, and young technicians' centre. The agro-biological centre at Haskovo

(a regional capital of southern Bulgaria), for example, which is fairly typical, was established in 1967. It consists of a new building with about 12 rooms for teaching and laboratory work, as well as a fully equipped cinema, all standing in extensive grounds divided into allotments supporting a bewildering variety of plants. It is visited by pupils aged 11-15 from 10 neighbouring secondary schools, and is essentially an elaborate resource centre for encouraging vocational interests in various aspects of agriculture and related subjects. There is no doubt whatever that by thus concentrating resources, a very much more vivid image of the possibilities of a career in the biological or agricultural areas is offered than a single school could provide. In a similar way, the young technicians' centre at Stara Zagora (in another Department about 50 miles north of Haskovo) is designed to offer inside a single building, opportunities to follow practical work with quite complex machinery in electronics, metal-work, wood-work, photography, astronomy, and physics. The place is quite obviously more than a resource centre, and aims to 'sell' the best possible picture of life in these areas of work.

Another, more direct approach, has been the establishment, progressively since 1969, of what is known as a vocational guidance commission, for every gymnasium and technicum in the land. Such a commission consists of the school head, class teachers, the school doctor, representatives of the parents' commissions, and a representative of the Komso-mol organisation (intermediate between the Pioneers and the Party). A main part of the commissions' work is to advise the class teacher on techniques of vocational guidance, and to develop an enhanced view of its importance throughout the schools. These commissions are backed by the usual administrative machinery of a communist state, headed by the Vocational Guidance Department in Sofia, responsible to the Inter-ministerial Council and to the Education Ministry. Another development, still partly experimental, is the establishment of what are called **cabinets** for educational and vocational guidance. Three major cabinets exist in the country, each divided into educational, psychological,



medical, and vocational (often called 'economic') sections. They have two main aims: to acquaint youth leaders, class teachers, and others, with the latest research into educational and vocational guidance, and to do case work with limited numbers of pupils. It must be remembered that quite apart from the language barriers, Bulgaria being a communist state, does not possess a broad knowledge of current research in Western fields of social sciences and psychology. Such centres help to spread this knowledge more rapidly than before, while mediating it through the value systems of communist thought. Although the work of these centres is mainly practical in these ways, a certain amount of small scale research is also encouraged, although a major centre for research into educational and vocational guidance has also been set up independently in Sofia. Less elaborate cabinets also now exist throughout all the 28 regional education Departments.

There are at present no specially trained school counsellors in Bulgarian schools, but from September 1973, it is planned to introduce counsellors into the working programmes of three new cabinets, as an experiment. Plans also exist to introduce counsellors, full time, into all forms of education for adolescents by 1975 wherever schools exceed 800 pupils. (It is interesting that in Romania also, the first full-time counsellors were introduced into the larger schools some years ago). These counsellors would be graduates in a combination of education and psychology, with perhaps some post-graduate training in counselling. Where a school has more than 1,000 pupils, it is envisaged that the counsellor might form part of a small team of full time guidance specialists, and this, or an enlarged form of this, might serve smaller schools as well. What the counsellors will do, however, and how close they will come to practising anything like the broad, liberal, and pupil-centred concepts of counselling as the term is generally understood in the West, is highly problematical. Although Western concepts of counselling are known in detail at Ministerial level, this was not so in the four provincial Education Departments which I visited, and even knowledge of the extensive introduction of counsellors since 1966

throughout neighbouring Romania, was very vague indeed. Where guidance, whether called that, or by some other term like 'counselling', is emerging in specialised form in Bulgarian education, it has everywhere a strong vocational bias — as the purposes of the commissions, cabinets, and specialist resource centres clearly indicate, and this may well colour the role of future counsellors. The reasons for this are no doubt partly ideological, centring on the importance of work for the development of the personality, as seen in Marxist thought, and also partly economic: Bulgaria is much concerned to transform a rural peasant society into a modern industrial one, with agriculture set on a similar footing. But it is also likely that the role of future 'counsellors' will involve a fair degree of political indoctrination. Indeed it is often difficult to see how the concepts of counselling differ from those of moral education, in Bulgarian thought. The Deputy Director of Education at Varna, on the Black Sea coast, told me that the role of a specialist counsellor, to be appointed there in 1973, would be to "limit the number of random elements in the moral education."

What, then, can be learned from the present situation in Bulgaria? First, the concept of the class-teacher, which Bulgaria shares with other East European states, has much to recommend it. Already we see something of a move in this direction in those comprehensive schools in Britain which have developed vertical integration as part of their guidance system. The related concept of the teacher/social-worker, now well developed in several of our more progressive Colleges of Education, seems to recognise the potential helpfulness of a more comprehensive role for at least some teachers. The use of guidance — resource centres, perhaps with a different bias, is something well worth considering further. And the evolution of specialist guidance services within educational reforms in Eastern European countries in general is certainly a phenomenon well worth study.

T. D. VAUGHAN — lecturer in adolescent development at the University of London Institute of Education, previously lectured in colleges of education and taught in various schools in Britain and the far east. Publications: 'Education and Vocational Guidance Today' (Routledge, 1970) and *Some Aspects of Counselling and Guidance in British and Romanian Education* in 'Vocational Aspect of Education' (1971). At present preparing 'Education and the Aims of Counselling'.



# Books

## Education in Romania: A Decade of Change

Randolph L. Braham

U.S. Government Printing Office, 1972. pp. 145

Price: \$1.

During the 1960's the Socialist Republic of Romania took an independent road from Moscow thereby attracting world attention. But it continued to follow the traditional Lenin-Stalinist line in its patterns of reorganization. As in all communist societies the school is moulded through Central Party decrees, and Romanian education underwent considerable revision as a result.

Professor Braham, chairman of the Political Science Department, City College, New York, is a specialist in Eastern European and Soviet affairs, with a penchant for writing on educational developments in that area. His earlier works include: 'Education in the Hungarian People's Republic' (1970); 'Education in the Romanian People's Republic' (1963); both published by the U.S. Office of Education. He writes with a penetrating insight into the total pattern of educational, cultural, economic and political life in these countries.

He covers a decade of educational change in Romania, but it would be wise to read his 1963 survey first, in order to catch the full significance of the revisionism. Lacking in the latest publication is the rich historical background of education under Soviet domination. The reader is impressed with the account of the ever-dormant Romanian nationalism: dethroning of Russian as a compulsory second language, and the defiance of COMECON. Romania totally rejected her specialized role in the complex Soviet economic alliance, and thus brought about a new curricula and educational restructuring. The follow-up of these events clarifies Romania's drive to take her place in the 20th century technological age in a way no other educational study in English has done to date.

Professor Braham has made a painstaking research into official documents, legislation and ministerial decrees. Under that highly centralized government, education spins from the top down; even recess periods are booked from above. Romanian is not a widely known language among educators — hence, this study affords the reader an unique opportunity to see this changing pattern of communist education from an objective point of view. There are some translations from Romanian authors. While these provide some insight, there is always the question of bias in favour of the system from within which they write.

The 1968 School Reform, according to Professor Braham, was a truly dramatic declaration in which emphasis was placed on higher and secondary education. Free and compulsory schooling was extended to ten-years, similar to the Soviet reform.

Integration of education with national planning is no longer a monopoly of socialist-based economies in a nuclear-technological age. All modern western European states are moving rapidly toward this model, if we can believe studies made by OECD and UNESCO recently. Thus the Romanian experience may be viewed as part of a global trend.

One interesting sidelight in the report reveals Romania's heightened interest in international education which coincides with a bolder stance in national communism. Romania initiated the International Mathematics Olympics in 1958. Romanian scholars and scientists have been attending international meetings and congresses

in greater numbers. Over 500 Romanian teachers, at their own expense, attended some 250 scientific sessions in various parts of the world. There has been an expansion of exchange programs with large numbers of Romanian students enrolled in institutes abroad.

Building bridges to other cultures with differing ideological bases has not produced any thaw in Bucharest's political climate. Nor has any impact been felt in Romanian post-secondary educational institutions, such as was experienced in many European universities during the turbulent and revolutionary late 1960's. The educational reform law of 1968 points out that academic privileges and benefits are balanced by duties and responsibilities. In return for the benefits conferred by academic or scientific institutions, the student has complementary educational and civic responsibilities. For example, he must be respectful to his instructors; careful in his views on political matters. There is no room for experimentation as in some western European and American universities in which students plan their programs and cooperate in designing courses. Rigid examinations and high competition among hopeful candidates for higher education is the rule in Romania, as in all other eastern European countries, as well as in the Soviet Union. A system of rewards for good actions in harmony with Marxist-Leninist ideology, adapted to Romanian national needs, pursue the student from kindergarten through graduate school.

Helen C. Lahey.

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PROF. HELEN C. LAHEY, lectures in comparative and international education at City College School of Education, New York. She is author of several publications on Austrian Education: 'Austrian Teacher Education': From Maria Theresa to 1940. Fordham University 1949. 'Austrian Teachers and their Education since 1945': U.S. Office of Education, 1957: 'Austrian Education' (Since Reform Act of 1962) in 'The Encyclopedia of Education'. Crowell-Macmillan 1971 (second edition 1972). She also serves as associate-editor for U.S. Section on 'The New Era'; and has been an educational correspondent at the United Nations for sixteen years.

## Objectives and Perspectives in Education

Studies in Educational Theory, 1955-1970

Ben Morris

Routledge & Kegan Paul, 1972. £2.50 pp. 272

One can but praise the eminent good-sense in this fully documented work by a man who seems to have been formed by his immersion in studies of psychoanalysis at the Tavistock Institute of Human Relations in London; and to have generously applied his concern for other people in his capacity as Professor of Education at Bristol, and in his observations on the present predicaments in the English speaking world.

Morris explains that his own early education in Scotland "was almost entirely innocent of any activity that could be called artistic." And we may perhaps regard him as a thinking type, in Jung's sense, and be grateful for the prodigious way in which he has used his powers to weed and winkle through the mass of significant post war educational writing, to epitomize, and to establish unimpeachably it would seem the essentials of 'new education' as exemplified by, for example, William Boyd, his tutor and lifelong friend in Glasgow.

To readers outside the field of education this collection of papers and lectures may appear pedestrian, though a perfect model of the scholarly and exhaustive type of thesis expected from workers at the National Foun-



dation for Educational Research at which Morris was at one time Director. To students within the field the book may turn out more palatable than the 'Study of Education' (Tibble) to which he contributed the chapter on psychology.

Among the most important essays are those on "guidance as a concept in educational theory," which originally appeared in the 1955 'Yearbook on Education', and those grouped in Part II under the Perspective of the Personal. Morris indicates the narrowness of much discussion of the so-called unique role of the school counsellor these days. For the teacher himself, he says, comes to see the implications of the difference between imparting techniques and releasing powers (p.144). At first, faced with a class of forty children, his problem may appear to be one of keeping order and putting across knowledge. But he learns that "people can only be significantly helped by enabling them to help themselves," and thus his role is far removed from that of manipulator or arranger.

Morris argues, with great respect, against the view of R. S. Peters (that mental health should not be regarded as an aim of an educator), by pointing out the extent to which "intellectual achievement and the very possibility of rationality itself, are intimately bound up with the ordering of the emotional life."

In "the life and death of Eros," based on his deep study of Freud, he is perspicacious and outspoken in asserting that the famous dictum that orgasm is followed by depression is only true of lust. "Partners who love and can satisfy one another do not have this experience. It is characteristic of our times that we talk more about the sexual revolution than of love . . . the word fuck is the most common expletive in our contemporary language to express violent hostility . . . It is not just language that becomes impersonalised but ourselves" (p. 189). Later he parries the view of followers of Reich and Marcuse that such criticism springs from the sexual envy of older people. The puritans, like Unwin, are only half right, he says, in concluding that society can enjoy almost unlimited sexual expression **or** cultural achievements, but not both. "By concentrating hostility on sex it is love which becomes unnourished, pines and dies, and fear and hate which flourish. Hence the enormous cost in human suffering from achievements based largely on puritan ideals" (p. 209. And see Schumacher in January New Era).

Finally, in his lecture on Herbert Read, Morris explains that creative education is concerned with "the joyful discovery by children of their . . . imagination and reason, freely exercised and uncoerced by neurotic adult pressures for premature results which can be defined beforehand." What are the preconditions of creativity, he urgently asks? In giving an answer derived from Freud's own early and complete confidence in his mother's love Morris does not stop to question whether the father or a woman other than the biological mother can perform this role. But he asserts that "it is only when such confidence exists that curiosity can be allowed untrammelled play; **thence** the innocent eye, the openness of children and of artists who display an acceptance of the world in all its glorious variety."

Go, said the bird, for the leaves were full of children,  
Hidden excitedly, containing laughter.  
Go, go, go said the bird; human kind  
Cannot bear very much reality.

ANTONY WEAVER.

Some of the papers referred to above originally appeared in the 'New Era': 'Sigmund Freud' — Promethean Man. March 1958; 'Dr William Boyd', October 1962; 'Herbert Read' — Towards a Creative Education, March 1968.

And Introduction and Conclusion to 'Freud, Jung and Adler', January 1956.

## Home Based Teachers in London

**A pamphlet about a scheme run by the Inner London Education Authority in which children in a small group of secondary schools are taught in teachers' homes, entitled 'No one to Laugh at You', by Peggy Jay, has just been published by the Fabian Society\* at 15p.**

Dame Eileen Younghusband, writing as the chairman of a London Juvenile Court said in 1955: "It was Mrs Kamm who did such a remarkable piece of work with one or two really disturbed children at my court. There is great need for such individual work with educationally backward children. Those sent to Margaret Kamm were chosen because of reading difficulties. It has to be admitted, however, that it was their anti-social behaviour which caused something to be done about their literacy."

There follows an extract from the pamphlet:

Before a home based teacher is finally appointed she is always interviewed in her own home by the head teacher of the school, sometimes accompanied by the divisional educational psychologist. If there is a remedial department in the school the head of that sector would almost certainly be involved. All except one of the existing teachers are qualified and, or, trained teachers. In the exceptional case special permission from the Authority was obtained. Some of the teachers have infant school experience (one had been the head of an infant department). None of the teachers had had special training in teaching reading, except one who had been an experienced and highly qualified remedial teacher.

In general 10 hours a week of home based teaching is allocated to a school. If there are two teachers attached this usually means each working for three mornings or three afternoons. The usual session is 1½ hours, though several teachers prefer two hours at a stretch which makes outside educational visits and other projects more possible. Ten hours of home based teaching which can be taken morning or afternoon is the usual pattern with a preferred two hour session. Thus some teachers would work 5 mornings or 5 afternoons. others would prefer to concentrate the work mid-week, leaving whole days free for their own families.

The salary of home based teachers is calculated on the Burnham scale. It is assessed on a yearly basis and paid monthly. A teacher working a 10 hour week estimates her weekly earnings as £12.50.

The teachers were asked what attracted them to the idea of a job done in their own home. Most chose this form of work because they had pre-school children of their own whom they did not want to leave in other hands for the hours which work outside the home (even part time) would involve. An initial objection to the scheme before it was launched was the fear that the teachers' own children would be a distraction either to the teacher or to the pupils. The reverse has often proved to be the case. One teacher said: "My two year old contributed a lot as she helped the boys to overcome some of their inhibitions. They found it very easy to relate to her . . . they seemed to need to behave on a very infantile level, and they could do so with her without embarrassment. I also found that they would read stories to her which were very simple and at their reading level. Usually they were contemptuous of "easy" reading although they could not attempt more difficult things. I found it difficult to get interesting reading matter which was simple enough, but reading to Anna they got the repetition they needed almost without being aware of it." Another teacher described how much needed self-confidence developed through the pupil's relationship with her own small child. In



teaching her to walk and cuddling and playing with her a pupil found an absence of the need to show off because the baby presented no threat to him. In the occasional case where the pupils' demands conflicted with the teacher's own child it proved possible to make other plans for the baby for the short teaching time involved.

The second group of suitable teachers would surely be older teachers, recently retired from full time teaching, on pension. One head described the home based scheme as "a perfect job" for them. One teacher had an invalid husband and another just preferred to work at home. In short most of the teachers chose work at home because they had domestic responsibilities at that point which were comparatively demanding. At the same time they did not want to lose touch with their professional skills. One teacher with two young babies was honest enough to admit that "the teaching provides a focus for my day which would otherwise be filled with mindless repetitive chores."

The domestic routine of an ordinary home was found to be a fertile setting for learning experience. One teacher described the multiplicity of skills which could be developed once the child's interest was aroused, in such things as cooking. Writing recipes, weighing, measuring, temperature testing and timing were all involved, and all demanded some reading and number work. One teacher used 'treasure hunts' with clues and a sweet as the 'treasure'. Another said she used primary methods but not primary material. And another said the boys each had a project to work on. The project they chose gave them an opportunity to cover other subjects: English, maths, hand-writing, art and handwork. "I teach" she said "according to the individual needs of the child." Some of the most rewarding sessions were when outside visits were undertaken.

The basis of the home based teaching scheme is that the teacher should feel herself to be fully a member of the school staff both in the professional and social sense. We were anxious to discover to what extent this was so, especially in the event of needing to call in special expertise over problems with individual children. Experience varied widely. One teacher described how when the scheme was being launched regular meetings were held between the head, the district inspector, the educational psychologist and the team of three home based teachers. This contact has become progressively less, the main link with the school now being with the head of the remedial department. Another teacher found considerable support from the educational psychologist. In one case of difficulty he visited the home based teacher at home and saw the child at school, both on the same day that advice was sought. This same teacher finds the head sympathetic and accessible by phone, as she does the remedial teacher who has responsibility within the school for the scheme. Monthly meetings are held with the educational psychologist. A general view would be "These formal and informal links with the school are absolutely essential in view of the physical isolation of the home based teacher, if the scheme is to function properly.

On the negative side would be the experience of one teacher who said "I don't feel part of the staff. They often forget to tell me if children are out for the day or it is a holiday. I sometimes hear this from the children if they think to mention it to me. All teachers would have valued closer contact with the children's class teacher. All the teachers felt that they would be welcome in the school staff room. And most were invited to school social occasions. In practice the home teachers own small children made informal visits to the school difficult.

Preferences varied on whether children should be taught singly or together. Ideally the home based teacher's decision on children coming alone or in pairs should be final. In fact only the individual teacher can assess the child's need for being taught alone or with another. Pressure on home based teachers to take 'groups' of children could spoil the scheme.

\*The Fabian Society exists to further socialist education and research. Since 1884 it has enrolled thoughtful socialists who are prepared to discuss the essential questions of democratic socialism and relate them to practical plans for building socialism in a changing world.  
11 Dartmouth Street, London, SW1H 9BN, England.

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## The Presidency of the English NEF

After 15 years as President of the ENEF Lionel Elvin decided that he should resign when he retired from the Directorship of the Institute of Education of London University.

At the Annual Meeting of the ENEF on 5th January 1973, the indebtedness and gratitude of the Council and members for the distinction he has brought to the Office was expressed by Elizabeth Adams, the retiring Chairman.

The new President is Ben Morris, one of the three Honorary Vice-Presidents of the WEF, who has served on the International Council for many years. His election will be warmly acclaimed throughout the Fellowship, abroad as well as at home.

Ben Morris is Professor of Education in the University of Bristol, and was from 1956-1968 Director of its Institute of Education, now the University School of Education.

Having taken his M.Ed. at Glasgow in 1937 while Lecturer at Jordanhill in Psychology, Logic, and Ethics, he was appointed in 1940 Lecturer in Education in the University of Glasgow. He was seconded to the Army Psychological service in 1942 and in 1945 became Senior Psychologist to the War Office Selection Board.

During these and the following years he became well known in New Education Fellowship circles. He was a member of the senior Staff of the Tavistock Institute of Human Relations from 1946 to 1950, when he was appointed Director of the National Foundation for Educational Research, an office which he held until his appointment to his present post in the University of Bristol.

Among his numerous publications are 'The Function of Teaching', 'How and Why do we Learn', and his contribution to 'The Study of Education', the first volume in the Students Library of Education. His latest book 'Objectives and Perspectives in Education' is reviewed in the present issue. Over the years his services as Chairman of meetings of Section Representatives and other international WEF consultations have been greatly in demand and generously given. RK.



# Letter

## As others see us

Sir,

You might be interested in an investigation I carried out recently.

Classes in France, Scotland and Ulster were asked to jot down whatever came first into their minds at the mention of English people without feeling any need for politeness. In many instances the comments were a vital aid in seeing ourselves as others see us so that we understand what is happening in international encounters of all kinds, comprehending what kind of models we are fitted into, as pastry is fitted into moulds. In this first instance no attempt was made to obtain a random sample of children, this was simply a pilot study to note what happens when such a question is posed.

The French children were taking their baccalauriat and had done English for many years, moreover many had been to England and they belonged to a school noted for its interest in international affairs.

There were two significant common remarks: first that it is hard to generalise about the old conservative, tradition-loving wearers of bowler hats armed with umbrellas together with the very free young mini-skirted lovers of pop music, the hippies and the Beatles. Secondly, in a variety of ways the English were described as distant, remote, unwelcoming, isular, different from other Europeans and difficult to get to know. One pupil attributed this in a kindly spirit to the effect on the character of centuries of rain with a few brighter intervals.

Individual remarks when not statistically significant are often illuminating: one thoughtful eighteen year old having written about the important place occupied by the English in history suggested that they tended to hold back when it was a question of co-operation or team-work.

No insight was provided into the role of the language problem in fostering this image. One wonders whether teachers of French regard it as part of their task to tackle the consequences of the stereotype.

The class of 33 in Northern Ireland repeated the bowler hat view of the English and again like the French class, realising that there are many kinds of English, distinguished between north and south, workers and business men. It is hardly surprising that somewhere in more than half the replies could be found a reference to snobbery, or arrogance. Sometimes this took the more specific form of an accusation that

they look down on Irish 'bog-peasants' sometimes coupled with being very business-minded. Ignorance of the Irish and their problems is often mentioned and three wrote about 'mad dogs'.

The Scottish children were much more numerous than the other two groups representing a wide variety of schools and ages. In some cases they seemed to have discussed the question beforehand and thus repeated very similar ideas. It is very evident that any organisation concerned with international understanding has plenty of practical work of a detailed as well as a general kind to counter the nationalist propaganda put out by the newspapers. Many children in many different schools mentioned the indignity of having Scottish pound notes rejected in England, no one seemed to understand about the acceptability of currency; in this and other ways the Scottish Nationalists have made a mark. When a success is reported on TV, according to the same source, **England** is mentioned: when it's a failure or a Scottish success **Britain** is mentioned, so Scotland never gets its due.

Feelings were expressed strongly: one considerable section described the English in abusive terms, and another group, implying that the whole question was silly, said that apart from the accent there was no difference between Scots and English. "I think the English are a bunch of stuck-up bandits and should stick to their own country instead of invading Scotland with their biological soap powders."

Bowler hats figured rarely but a great deal of space was devoted to footballers: "they think they own the place because they win the World Cup" was a very common sentiment. Sport does seem to cause a great deal of unnecessary friction and one wrote "I like them when they play another club, but I don't like them when they play another country."

Many had visited England often in order to stay with relatives and these especially wrote about drug addicts with the utmost horror and one blamed the English for there being drugs in Scotland.

Most of the replies came from Glasgow and were proud of their redoubtable reputation "Some of the English Skinheads are O.K. to talk to, maybe because they're scared of Glasgow Skinheads". This robustness was more typical than the following:

"From what I have seen of the English I think they are rather nice people. I cannot account for them all as I have never been in England. I cannot find any difference from the Scottish people. People do not like them because they say they are catty and do not like the Scottish, but I suppose if you put it the other way around it would work out just the same."

School of Education,  
University of Bristol, England.

Nicholas Gillett.

### ADMINISTRATIVE CHANGES IN THE NEW ERA

The journal appears nine times a year on the 15th of the preceding month, as follows:

SPRING 1. January/February. 2. **March**. 3. April.

SUMMER 4. May. 5. **June**. 6. July/August.

AUTUMN 7. **September/October**. 8. November. 9. **December**.

The issues shown in heavy type contain the World Studies Quarterly Bulletin.

Annual subscription £2 or 6 dollars. Single copies at 25p, postage included.

Plans, to be announced shortly, are afoot to reorganise the administrative office, and to move to London.



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## **Changes at WEF Headquarters**

Subsequent to the retirement of Miss Yvonne Moyse the following changes take effect as from 1st April 1973. Both Headquarters and the 'New Era' will operate through linked office arrangements from London. The General Secretary's address is 33 Kinnaird Avenue, London W.4. (Tel: 01-994-7258 or 01-937-3254).

On behalf of a great number of Fellowship members throughout the world I would like to take this opportunity of placing on record our deep appreciation of the outgoing General Secretary's services together with those of her devoted assistants, Mrs Dobbs and Mrs Garrett, and also of the special help rendered by Mrs Reoch to the 'New Era'. They have all maintained and enriched the tradition by which the Fellowship relies to an almost unscrupulous degree on the labours of those whose financial recompense is in no way commensurate with their idealistic contribution to the cause of education — we are indeed grateful.

At the same time it is good to bid a hearty welcome to two new figures on the scene. They are first Mrs Rosemary Crommelin, the new General Secretary, who brings to the job most valuable academic, administrative and journalistic experience and who is looking forward to getting quickly in touch with as many members of the Fellowship as possible. The second is William Johnson, an old friend of the WEF and an experienced finance officer of a London Borough: he has kindly taken on the duties of Honorary Treasurer. If these new officers can rely on support and cooperation from members to match their own enthusiasm, we may look forward to the future conduct of our affairs with ever-increasing confidence.

James L. Henderson,  
Chairman.

## **Editorial Board**

At a meeting of the Guiding Committee of the WEF on 8th February 1973 it was decided to amalgamate with the Board, which was set up in the mid 1960s in order to give support and advice on financial and editorial matters. This decision coincides with the removal of the 'New Era' office to London and the retirement of Mrs Coral Reoch as administrative secretary.

Henceforth the three editors, working, it is hoped, in ever closer collaboration with the Associate Editors, will be directly responsible to the Guiding Committee, of which they themselves will be ex officio members.



# Curriculum Integration: the need for clarification

Richard Pring, University of London Institute of Education

Two features of integrated studies indicate where there is need for clarification. Firstly, they are generally seen to be a good thing. Secondly, their goodness seems to lie in getting rid of subjects and the organisational framework which divides things up or compartmentalises the curriculum. In other words, in calling the curriculum integrated there is both an evaluative and a descriptive element. To call a curriculum integrated is usually to recommend it. But this presupposes that one is already clear about what it is that one is recommending — what are the features of the integration by virtue of which it is thought to be good. In so far as the descriptive element of curriculum integration differs, so too does the sort of justification given for putting it forward. Therefore it is first necessary to clarify what the particular features of a curriculum are by virtue of which it is to be integrated and thereby commended.

What does seem to be common to the various programmes of integrated curricula is the suspicion of, even antagonism towards, the 'compartmentalisation' of knowledge into separate units in order to facilitate learning. What all integrated curricula have in common is the negative attribute that they are against subject divisions or subject barriers as these are traditionally conceived. Underlying all programmes of curriculum integration, therefore, is a view about knowledge and the way in which it can be organised for the purposes of learning. But, in making explicit what this view about knowledge is, one is necessarily involved in knotty problems that are traditionally the subject matter of philosophy.<sup>1</sup>

This becomes even more apparent when one looks for what is positive in particular programmes of integration, for those who criticise the traditional subject-based curriculum

must put something in its place, and the various substitutes proposed reflect different views about the nature of knowledge and how it might be organised for the purposes of learning. For example, School A and School B have in common the suspicion of subject divisions, but in their place each constructs a curriculum that is radically different in terms of what it understands to be knowledge and how learning in consequence is to be organised. Thus in the case of School A, knowledge is in some way 'out there', organised and ready to be learnt. Previous organisation of knowledge in the different subjects is seen to be, at least, misleading because it fragments knowledge in a way that distorts its proper nature. Subject divisions, on this view of integration, do not reveal the complex interconnections between the different sorts of knowledge. In particular, certain concepts and certain questions do not fit into these 'pigeon-holes'. Therefore it is necessary to devise a different type of organisation which reveals the complex interrelationships between different subjects, the way in which certain concepts transcend the 'artificial' boundaries that divide subjects, and the interdisciplinary nature of certain questions or themes. Without this, so the argument goes, there would be gaps in our knowledge or understanding. There would be bits and pieces of knowledge and understanding, but not the integration of these bits and pieces, which is something extra to the bits and pieces themselves. Thus in School A there is in theory a prior working out of these links, and a presentation of this worked out, integrated knowledge to the pupils. In place of four subjects — English, History, Geography and R.E. — you have one subject — the humanities — in which English, history, geography, and R.E. have been 'tied' together and presented as such. Instead of four syllabuses you get one — but it is still a syllabus.



In the case of School B, however, knowledge is not seen to be like this. It is not something which is 'out there' worked out in terms of its central organising concepts, principles, theories, and interconnecting links. The integrating element in all knowledge is the actual enquiry of the learner. All knowledge results from the enquiry of someone, and is thereby relative to **that** person's enquiry, **his** questions, and **his** standpoint. Unless you are asking the same questions, and unless you start from the same conception of things, you will not understand the same answers in the same way. Of course you could learn off certain formulae, as indeed a parrot might, but you would not be linking this learning with the conceptual schema that is peculiar to the learner. Learning is the gradual assimilation of, and accommodation to, the environment — especially the social environment, and each person's experiences therefore will need to be integrated into **that** person's intellectual framework. Knowledge cannot be pre-packaged, divided, and presented, because it is not that sort of thing. It is knowledge, and it is meaningful, only in so far as it is related to the way of understanding and to the enquiry peculiar to an individual. There is something essentially private and inaccessible in the hold on reality that each of us has.

I have caricatured two types of integrated curricula, based on experience of two schools, in order to show firstly the quite distinctive practical consequences of each curriculum and secondly the distinctive views about knowledge which underlie them. It is necessary now to be much more explicit about these underlying theories of knowledge.

Firstly, it is necessary to say something in very general terms about the nature of knowledge and understanding, in so far as the development of these are central curriculum objectives. The way in which we understand the world, and thus the way in which we can be said to have knowledge about the world, depends upon the way in which we conceptualise it. You might say that our awareness of ourselves, of other people, of our environment, is mediated by the concepts we use. And by learning a language we are introduced

to a particular way of looking at things, a particular way of organising and evaluating things, and a particular way of identifying things. This is true at even the most basic, commonsense, and childish level. The development of understanding and the development of knowledge is to be identified with the introduction into even more complex modes of structuring our experience, of picking out particular events within it, of explaining those events, and of evaluating them. To understand anything is to be able to conceptualise it, and to know that something is the case is not only to have conceptualised it correctly but also to have relevant grounds for believing it. And what constitutes relevant grounds is built in as it were to the very language we use. To have learnt a language is to have learnt under what conditions and in terms of what experiences one might claim to have knowledge. And if you ask "well yes, but how do I really know that I am not deceived by my language — that the way I conceptualise things is not misleading and the truth conditions I accept are not invalid?", my only answer can be that you are asking me to step outside the language I use, outside the concepts I employ, and **then** assess that language and those concepts. And, I shall say, that is impossible — logically impossible.<sup>2</sup>

Secondly, there are different modes of knowing, different ways in which we make this world intelligible and different standards of truth against which we test the statements we make. We have different ways of conceptualising our experience, different ways of testing the truth claims we make, different connecting links between the concepts we employ. In other words, there are different forms of knowledge characterised by different ways of testing truth claims, different methods of enquiry, different concepts for structuring our experience. Think of mathematics and the sort of truth claims made there. Mathematicians can do much of their work in an armchair — a scientist cannot. The tests of truth required of a scientist make it necessary for him to go into a laboratory to test the results of his hypotheses against his observations. Moral and religious judgements similarly seem to be different employing different



sets of concepts — such as ‘good’, ‘ought’, ‘responsibility’ on the one hand, and ‘God’, ‘redemption’, ‘grace’ on the other. I do not want to go into this in detail. This has been argued at length elsewhere.<sup>3</sup> Even if one does not agree in detail with this sort of analysis, the more general point would be no doubt acceptable — namely, that knowledge is not all of a kind but rather differentiated into different forms or modes, characterised by distinctive modes of verification, methods of enquiry, and central organising concepts. To accept this is to accept a relevant basis, though not a logically necessary basis, for organising the curriculum into different subjects through which pupils might be introduced to the distinctive ways of thinking that characterise knowledge and understanding.

Thirdly, therefore, those who wish to integrate the curriculum must make clear where they stand vis-a-vis the analysis of knowledge as I have so sketchily given it — viz. as a series of truth-claims about the self, other people, and the world, conceptualised in a publicly articulated way and differentiated into broad types or forms. They would have to be putting forward one of the following theses:

1. that knowledge is all one such that **any** division of knowledge is to some extent a distortion, or
2. that there is a greater unity to knowledge than is captured by a subject based curriculum — less differentiation into disciplines than the subject-based curriculum would imply, or
3. that, although there is a plurality of knowledge, there is a unity of method, and it is to the method of enquiry rather than to content that we must look for unity, or
4. that, although there are different disciplines of knowing there are also close logical connections between the disciplines and these should be respected by the curriculum.

I shall attempt very briefly to do two things with each of these possible presuppositions

of the integrated curriculum. I shall indicate the questions about the nature of knowledge or of understanding which they raise and I shall suggest the consequences for school practice that would follow.

### 1. Knowledge is all one

This could have two possible meanings. It could mean that, unless you grasp all there is to know in its totality, you have a distorted vision of things. No particular claim to knowledge can be either true or false. This is a brand of idealism that we can safely ignore — although it does underlie the more dreamy statements of Froebel and Pestalozzi.<sup>4</sup> It might be what mystics and dreamers are getting at, but mystics rarely enter into the teaching profession and the dreamers rarely stay.

The other possible meaning is that there are lots of bits of knowledge floating around, but they are all of the same kind. Facts are facts whether they be physical facts, mathematical facts, religious facts, or historical facts. Knowledge is one in the sense that it has a uniform structure.

This is an interesting thesis, and one which in a way underlies the 19th Century faith in science, represented by the writings of Comte and to some extent by the educational writings of Herbert Spencer. In recent times it has received close examination from the latter day positivists such as Carnap and Neurath. Unfortunately we cannot go into these issues here. But you can see how, at a commonsense level, the dominance of any one form of knowledge such as science (or, nowadays sociology?) might lead to this belief. Integration of the curriculum would be obtained by the exclusion of those forms of knowledge which do not conform to a **previously conceived pattern**. One feels that if **many science masters** (or sociologists) had **their way** there would be much greater unity **in the curriculum** because there would be **much less of everything else**.

### 2. Knowledge finds its unity in broad areas

Many schools that claim to have integrated sections of the curriculum have done so by



amalgamating, English, history, geography and R.E. Give or take a subject or two, this is seen as finding unity or integration in the broad area of the humanities.<sup>5</sup>

Wherein, however, does this new-found unity lie? Is there something which the components of the humanities have in common and which distinguishes them from the sciences? If so, does this 'something' give a certain structure to thought — a range of concepts and a type of truth claim that are distinctive of the humanities? Does a person who is educated in the humanities conceptualise and evaluate things differently from someone educated in the sciences? Does he notice different things and apply different standards of importance and of truth? Moreover, if this is the case, is this different structure, characterised by the distinctively humanistic concepts and modes of enquiry and tests of truth, itself something that transcends the usual divisions between humanistic studies? What is gained, in other words, from scrambling the humanistic studies together, rather than leaving them distinct? It seems to me that very often something is lost: in religious understanding, for example, the distinctive concepts employed and the nature of the truth-conditions assumed, are not made explicit; very often the distinctively religious perspective is lost in the so called integration of religion with the other humanistic studies. At the same time it is rarely made clear what exactly is to be gained. My argument is that the humanities **as such** is superior to the separate treatment of the different humanistic disciplines only if the humanities **as such** has a distinctive structure of its own. What might this be?

It could be argued that there is a radical difference between the sciences and the humanities. The sciences treat things within a conceptual structure determined by notions of material objects, causal laws, verification by observation, quantification of relationships, and so on. Whatever the differences between particular sciences they all have at a certain level the same conceptual structure, mode of procedure, and method of verification. The humanities, however, are the study of man, not as a material object as such, but as an

intentional, self-determining, thinking being. Man, in making choices, in developing language, in worshipping God, in assuming responsibility, in reacting emotionally to the world around him, employs a distinctively different range of concepts from the scientist. This different framework would be essentially **evaluative**, in a way that the scientists framework is not.

I think it is along these lines that one would have to work if one was to see the humanities as a distinctive study. In the absence of analysis along these lines, what you find is a failure to respect the distinctiveness of the humanistic studies without the compensation of seeing what they have in common. For religious understanding is different from moral understanding, the poet's appreciation is different from that provided by religion, whilst at the same time there is a close inter-connection between these different modes of thinking. This inter-connection might very well be lost if these separate forms of knowledge are treated in isolation. Nonetheless, it is essential that the nature of the inter-connection is made explicit. Otherwise those who 'integrate' the curriculum in this area are working blind.

It is the implicit awareness of the distinctive nature of humanistic studies — the central concern for 'value' — that makes the overall integrating theme in so many cases that of 'man and his achievements'. For 'achievements' itself is a word that implies intentional, self-determining behaviour and the acquisition of value. At the same time, unless there is a more worked out 'logic' of the humanities, the insights gained might be more than counter balanced by the disciplined understanding lost.

### **3. Unity in the method of enquiry**

School B exemplified a quite different view of integration. Whereas School A felt that it had understood the interconnections between the different humanistic studies such that the humanities themselves could be presented in syllabus form and the teachers still perform the role of instructors, leaders, authorities, School B felt that understanding



and knowledge were not like that. The way in which one comes to conceptualise the experiences one has depends upon the questions one asks, and thus the particular interests that one follows up. Knowledge all cut and dried and presented as such to the pupils will be inert, dead. It will be meaningless. Of course such 'knowledge' can be remembered in the same way as any series of noises can be remembered, and it can be repeated for the purposes of examiners. But it remains 'out there' and in no way affects how the pupil sees the world or understands himself or his experiences. At a deep level — the very level that education ought to be touching — he is left unaffected. Enquiry, therefore — the child's own enquiry — should be the integrating factor in his curriculum because what is of **educational** worth (real understanding and real knowledge) arises only when the child relates these new facts, principles, experiences, theories etc., to how he already understands things and to what he is already curious about.

The enquiry and experience based approach that I have here referred to is not just a theory of motivation. It says more than that children work better when they are interested. It rests upon a certain theory of meaning and of knowledge which needs to be made explicit. Possibly its most able exponent was John Dewey. According to Dewey, all enquiry was basically of the same kind. First, one had a practical problem — what he called a forked road situation. Secondly, one formed a hypothetical plan of action that might help overcome that problem. Thirdly, one tested the hypothesis and hoped that the initial confusion would be dispelled so that there was return to a state of equilibrium. Any so called knowledge that was not related to a problem felt by the pupil would not be knowledge **to him**.<sup>6</sup>

The difficulty with this view is the underlying theory of meaning and of knowledge. The development of language incorporates a way of knowing which is essentially public. In so far as we use the same language, we share a common world of meaning and agreed criteria for testing the truth and falsity of what

we say. It is the job of the teacher to introduce the pupil to the public world of meaning that has been developed so laboriously. This is why the word 'initiation' is so apposite. There is a very important sense in which knowledge is 'out there' so that the pupil has to come to grips with it, to be initiated into it. To put too much emphasis upon the child's own enquiry is to forget that the meaning and validity of the developed forms of knowledge that we have is independent of any one person's interest in it or of any particular enquiry. Simply to rely upon the child's own curiosity, the pursuit of **his** interests and **his** enquiry, is to expect him to achieve an understanding and a knowledge that it has taken the human race thousands of years to achieve.

#### **4. Forms of knowledge, though distinct, are logically related**

One may agree that knowledge and understanding are roughly the sort of things that I have sketched out and that they are differentiated into distinct kinds or forms. Nonetheless, one may wish to argue, the different disciplines and forms of knowledge do not develop quite in isolation, and the connections between them need to be made explicit. Developments in mathematics affect developments in science and vice versa. The invention of a new maths syllabus might make the teaching of the old physics syllabus impossible. Developments in psychology affect the conceptions one has of personal responsibility. Sociological concepts provide the tools for doing history. And so on. There is an important task to be done therefore in mapping out the interconnecting concepts and principles between different disciplines of thought, for, just as developments in one discipline have affected developments in another, so our teaching of these different disciplines should indicate the ways in which knowledge and understanding in the one affects knowledge and understanding elsewhere. And this requires much greater planning of the total curriculum than is normal, much greater co-operation between teachers than has hitherto been the case. If literary appreciation and judgements are affected by historical understanding, then steps should



be taken to correlate the teaching of literature and the teaching of history. If historical understanding is affected by geographical knowledge, then steps should be taken to correlate the teaching of history with the teaching of geography. But this is impossible in schools where there is no sense of team work, no sense of the curriculum as a whole.

To summarise what I have said: integrating the curriculum is a practical task; practical tasks however require a clear conception of what one is striving to do; the concept of integration is not clear and quite different activities go on under its banner; these differences reflect very important differences in what is meant by knowledge and understanding; and unless these differences are sorted out one will remain confused at the practical level. The underlying differences seem to stem from the view either that all knowledge claims are of the same kind, or that knowledge is structurally integrated in certain broad areas, or that knowledge finds its unity in the method of enquiry, or that despite the differentiation of knowledge into different disciplines there are complex inter-connections between these disciplines. These four different theories about knowledge demand different ways in which to create greater unity in the curriculum. What all 'integrationists' have in common is their objection to the fragmentation of the curriculum into many quite distinct subjects or bodies of knowledge. With reference to the unity of knowledge, we have a take over bid by the representatives of a particular discipline — the physicist, say, or (within the humanities) possibly the sociologist. In the second case, we have a broad field of experience curriculum, such as that suggested by Newsom, in which there would be fewer but more comprehensive syllabuses exemplified by the humanities. In the third case, syllabuses are abandoned and there would be the informal pursuit of the child's own enquiry. In the fourth case, there is the careful correlation of the different subjects so that the interconnections between them is made clear without losing what is distinctive to each.

#### Notes and References

1. I say 'traditionally', for the sociologists are now moving into the curriculum fields (e.g. the organisation of knowledge) which previously, according to M. F. D. Young in 'Knowledge and Control' (Collier-MacMillan 1971) p.26, had been defined (sic) by philosophers and others as their particular areas of competence. What emerges however from these pioneering efforts by the sociologists is 'misbegotten epistemology' rather than sociology either good or bad.
2. A very good recent treatment of the central questions about meaning and knowledge is D. W. Hamlyn's 'The Theory of Knowledge', Macmillan, 1971. Read particularly chapters three and four.
3. See, in particular (a) Hirst, P. H. 'Liberal Education and the Nature of Knowledge' in Archambault, R. D. (Ed.) 'Philosophical Analysis and Education', Routledge and Kegan Paul, 1965; (b) Hirst, P. H. 'The Logic of the Curriculum', Journal of Curriculum Studies, Vol. 1 No. 2; (c) Schwab, J. J. 'Structure of the disciplines: meanings and significances', in Ford, G. W. and Pugno, L. 'The Structure of Knowledge in the Curriculum' Rand McNally 1964.
4. See, for example, the opening pages of Froebel's 'Education of Man'.
5. Working Paper No. 11., op. cit., p.37.
6. The logical basis of Dewey's analysis of enquiry is to be found in 'Logic: the theory of enquiry', Holt and Co., New York, 1938. But possibly the most readable account of his consequent educational philosophy is to be found in 'Experience and Education' and 'The Child and the Curriculum', both of which are obtainable in various editions and publications.

#### Keele Integrated Studies Project

Readers might like to be reminded in the context of this issue that the June 1972 number of the 'World Studies Bulletin' (published with 'New Era') was devoted to a discussion of the University of Keele Integrated Studies Project which was directed by David Bolam.



# The Reintegration of Maladjusted Children into a Society which has rejected them

John Dwyfor Davies

It is always a difficult task to integrate any group of people into a society which does not readily accept it. Society rejects individuals which do not conform with its norms, and conveniently discards or ignores them in the hope that they either learn to conform, in which case they can be integrated, or that they go away, in which case there remains no problem. Indeed, we have noticed in the past that society often needs its deviates for varying psychological reasons — as scapegoats or as a means of cementing a national feeling. The Jews, for example, have been used for both these needs. The problem of integrating members from one society into another is a large and difficult problem in itself — and to delve into a deeper analysis of this subject would be irrelevant to the question currently under discussion — but to integrate the deviants which a given society itself creates is equally difficult and at the same, equally vital. There is no known group of people which does not have members which cause concern to the majority within that group at some time or other. The larger the group, the greater the problem. It is the intention of this paper to look at one attempt at reintegrating one small collection of people who have been created and classified by our society as deviants and undesirable. Since our society has learnt not to discard or ignore these people it is left one option — to attempt to adjust them in such a way that they can again form a useful and constructive role within that society — to reintegrate them.

This group is composed of a comparatively small number of maladjusted boys. Most — if not all — have been made maladjusted and consequently labelled as such by the very society into which we have eventually to reintegrate them. At the same time, it is to the credit of the British educational system, that it is prepared to allow units such as that

at Warleigh, near Bath, to be set up in an attempt to rectify this self created problem. It realises that there are two possibilities open to it. Either it can attempt to re-educate the society, so that it will accept those who offend it, or it can attempt to re-educate the offending individual in such a way that he becomes acceptable to the society from which he came. The first is clearly the more difficult although it may be the more desirable, since in educating the society, fewer maladjusted individuals would be created. Nevertheless, the second is the more practicable. At Warleigh, as in other such units, we attempt to do both in varying degrees. The former through lectures as well as informal discussion amongst acquaintances, in the hope that the people with whom contact is made will be a little more understanding and sympathetic to the needs of the 'maladjusted' person. The latter in a far more direct and intensive way which will be partly described in the course of this paper.

## Aims and Objectives

The principal and founder of Warleigh School, Mr A. R. Powell, strongly believes that maladjusted children are to a large degree the products of their direct environment. Hence, in attempting to readjust them there is a real need to withdraw them from this environment — but not to isolate them from it, since ultimately they need to return, capable of coping with the stresses and strains which it involves. Thus the school is residential and runs on a four term year. The children return to their homes for a three week period between each term. A period which is long enough for a real link to be kept between child and home but not too long for the work of readjustment to be interfered with. The school is also set in the heart of rural Somerset and its grounds comprise 20 acres of land, through which runs the river Avon — a setting which in itself fulfils a therapeutic



function. The philosophy underlying the work done at Warleigh is certainly not new. It is simply the belief that maladjusted children must be given the opportunity and time to come to terms with themselves in a structured environment within which they are given the freedom to act out their frustrations during this period of readjustment. The terms 'structure' and 'freedom' may appear at first to be contradictory, but in practice this is by no means the case. Maladjusted children are, by definition, incapable of coping with frustrating situations, incapable of using their time constructively. Thus to expose them to complete freedom, in the sense that they choose for themselves what they do, when and how would be asking them to do what they presently find impossible. At the same time, to offer them no opportunity at all to meet these frustrations and to learn to cope with them, is offering them very little in terms of readjustment. Consequently, a highly structured time table and an authoritarian attitude by staff members has no place in our form of therapy. As a result, we try to offer our children a programme which incorporates an element of both; structured freedom, in other words. There is, as I have said earlier, nothing new in this approach, since most families bring up their own children much along these lines. We feel that if these children are to be successfully reintegrated into society, they must experience relationships which others experience within their own homes, as members of the family group. Hence, at Warleigh we try to generate this kind of atmosphere. In order to fulfil this function, many demands are made on those working here. We must offer the children the security which many of them have lacked and missed in their natural homes. To achieve this sense of security, efforts have to be made to secure a slow changeover of staff — and as all workers in this field know only too well, staff stability is difficult to sustain when emotional, psychological and physical pressures are so demanding.

### **Difficulties of Unlearning and Relearning**

Since maladjusted children have previously experienced situations so inadequate and unsatisfactory as to disturb them to a degree

which makes itself apparent through anti-social behaviour, or behaviour which is deemed to be unnatural, we are left not only with having to provide a more satisfactory environment, suitable to present needs, but at the same time, to provide experiences which are strong enough to outweigh the previous inadequacies. This whole process demands a considerable amount of tolerance. Not passive tolerance, but one reached through understanding. There is little point in insisting that no opportunity is given for the maladjusted child to relieve his frustrations and aggression. To assume that he should withhold such aggressive tendencies would serve only to drive underground much conscious and subconscious feeling of guilt and despair. Such action can only lead to further difficulties at a later date even if immediate difficulties and unpleasantness could be stemmed. As a result, there is much initial acting out, which brings with it a considerable amount of damage, often directed towards articles of staff members with whom a particular child has previously been making sound progress and with whom he has been identifying. Within society, such action could not be tolerated. Within a unit such as ours, it is. There is a great difference between the antisocial behaviour resulting from a child's acting out processes and that resulting from boredom. One is a necessary phase in the process of readjustment; the other completely avoidable and unnecessary. By tolerating through understanding, I do not mean that once the antisocial or destructive act has been committed, it is ignored or forgotten. To adopt such a passive attitude would be foolish and wrong. Such behaviour is used as a basis for further work and development, since we believe that in order to readjust, a child must come to terms with his own maladjustment. He must face the consequences of his behaviour and account for it. It is a part of this process which involves the child not merely apologising for his actions to those offended, but he is expected, in one way or another, to make amends. This can take the form of making direct amends in terms of replacing a damaged article; it could mean the making of a cake for the injured party, by the offender; the painting of a picture or the



withdrawal of a percentage of the offender's pocket money to help pay for the damage done, if it is of a nature which he can not personally replace. Over a period of time, he accepts this method as just and fair, particularly when the judgment is made by the group as a whole. Shared responsibility has been found the most desirable and satisfactory for this reason. These children must trust those working with them and in order that they can eventually be reintegrated into society. They have to learn that life is not necessarily as unjust as it once seemed. They need to learn that adults and authority can be just and fair, not merely punitive. Our philosophy can best be summed up in the words of Barbara Docker-Drysdale:- "restitution rather than retribution." Physical punishment, therefore, holds no place at Warleigh. So many of our children have previously been subjected to corporal punishment — without any positive effect and some time may elapse before a new member to the group begins to realise that we are teaching them more in this process of readjustment by the corrective means described above, than by chastisement.

If there is any hope — and we believe that there is — of readjusting this kind of social reject into that society, he must be given the opportunity (a) to be **himself** in a free

environment; (b) to find **himself** within that structured framework and (c) to face up to **himself** and to come to terms with **himself**, unpleasant and difficult as this is. It is only then that he can understand **why** he has been rejected and can take steps to avert the behaviour patterns for which he has previously been isolated. I would stress that the individual's own worst enemy is himself and it is he who has to do the hard work in this process of reintegration. We can only help in this process as guides and buffers — this alone is our task.

#### Note on Warleigh School

The following note was supplied by Allan Powell, joint principal of Warleigh School:

The school is an independent venture, with my wife and myself as joint proprietors. Our criteria of selection are best described in terms of what children we do not cater for. Our I.Q. range is approximately 85+; we are all boys, with children aged 6-13. We avoid taking constitutionally impaired children of the so-called atypical, possibly psychotic type. We try to select children capable of responding to interpersonal therapy.

There are some 32 children at present. Staff includes 4 teachers (who each do extraneous duties), 2 house-fathers, 2 housemothers, Matron, 2 caretaker/handyman, cook, 2 cleaners, kitchen assistant. We have a psychiatrist at Bath Child Guidance Clinic that we can refer to if necessary. My wife does general duties, including house supervision and 2 remedial teaching sessions.

An article by Mr Powell on 'Integrating the Personality' is to be published shortly in 'Therapeutic Education'.

#### THE NEW ERA

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# The Integrated Day

Review by **David Bridges**

Jack Walton (ed.), 'The Integrated Day in Theory and Practice'  
Ward Lock Educational, 1971. (88 pages)

This publication is a collection of papers from a weekend conference entitled 'The Integrated Day in the Primary School' held in Exeter in 1971. Of the ten items only three really start to say anything (about an average conference haul I would guess) and these are the contributions by Terence Davis, Robert Dearden and Ieuan Lloyd. Disappointingly the items from practising teachers are dogged by somewhat pretentious attempts at 'theorising' and a magpie-like attachment to wise sayings. It is to the psychologist and the two philosophers of education that we must look for common sense, simplicity and illumination.

Terence Davis reveals no empirical evidence either for or against the integrated day as such — the sobering conclusion of his investigation is that "there does not appear to be any." What he does do is to give some indication of areas where psychological theories and research appear at least relevant to the theme. He makes some interesting suggestions for the kind of research into the integrated day which **could** profitably be established. With more and more of our schools following something like this pattern of teaching we must surely share his concern that its outcomes should receive much fuller and more careful investigation.

Robert Dearden's contribution 'What is the integrated day?' is characteristically lucid, orderly and in a very practical way helpful. He begins by locating what he calls "the minimum concept of the integrated day" which is that of "a school day so organised that there are no, or at least very few, uniform and formalised breaks in the activities of learning and teaching, but rather a variety of such activities going on simultaneously and changing very much at the choice of the individual child, or perhaps of the group."

Usefully, Dearden separates the concept of **the integrated day** from those of **the integrated curriculum**, **team teaching** and **the open plan classroom** and relates it to the concern to move away from streaming. He explores the relationships between these practices and the extent to which they are separable from or require each other.

His comments on the **advantages** of the integrated day take him on to the theme of personal autonomy [on which he has since written at greater length — see my review in the September 1972 issue of 'New Era']: "the more individualised learning and developing the skills of learning for oneself, are closely connected with developing what I regard as a prime virtue to be aimed at that of personal autonomy or self-direction." On the possible **disadvantages** he asks the important, but not necessarily unanswerable, question: "How is balance and progression concerning the curriculum to be secured when the scope of individual choice is enlarged?"

Ieuan Lloyd manages to pack a lot of sense and sanity into a few pages. How many teachers for example fall victims to the fallacious syllogism which Lloyd sets out as follows:

"All children in this class (together) have done this project:

Johnny is a member of this class:

Therefore he has done this project."

"This illusion arises," he writes, "because we see a collection of project books, charts and models and we assume all have benefited equally, but we have no more right to say a child has done a project on (for example) flight than we can say of a Dagenham off-side rear wheel and brake drum assembler that he has built a Ford Capri." If the individual child



is to have an understanding of the project as a whole and of the relation of the parts to that whole we need to take deliberate steps to make this possible. The mere fact that a particular child has contributed to a project does not furnish him with the overall perspective which all too commonly is enjoyed only by the teacher!

A similar problem is involved where the teacher wants 'the class' to decide on a topic for study. As Lloyd points out, "we must not be misled by moving from 'this topic was suggested by a member of the class' to 'this suggestion came from the class'." To accept the preference of one child is hardly more democratic (and not necessarily more successful motivationally) than for the teacher herself to choose the class topic.

Finally perhaps it is worth re-affirming what I think is the experience of most teachers who take both the integrated day and their responsibility for learning with full seriousness,

and this is the importance of a thorough record of childrens' work. As Lloyd says, "In a more traditional setting where evaluation has a uniform character, it is relatively easy to know how children are progressing by a test or written exercises. In a situation where children may be at different levels as well as doing different things it is very difficult. Some efficient method of recording therefore is at a premium."

There are enough useful points in the volume to recommend it to the attention of anyone interested in the integrated day, though a collection drawn from wider sources than the contributions to a single conference might have made available items more consistently worthy of publication than these. There is still a shortage of good thought and writing on a concept which is increasingly influential in primary school teaching and may before long be received with more interest in other sectors of education.

### INTEGRATION — FURTHER THOUGHTS?

The contributions published in this issue only begin to touch on the complex problems surrounding the concept of **integration**. We wonder still precisely what sort of conception of 'the integration of knowledge' those 'New Era' readers have who oppose the division of the curriculum into subjects, disciplines, 'little boxes', or arbitrary (and non-arbitrary?) compartments. What too is the nature of that 'integrated personality' prized so highly by teachers-cum-therapists? Is this claimed to be a value-free concept? Or might we reasonably regard an integrated personality as something we would rather not have? And is a person who is thoroughly 'integrated into society' also someone who has lost the capacity to struggle against de-humanised social norms, someone who can fit in with but not change society?

These and many other puzzles remain. Perhaps readers will contribute to their further clarification by sending us their thoughts for publication in future issues.

David Bridges.



# New Paths for Art Education

Arthur Hughes, A.T.D.

City of Birmingham Polytechnic School of Art Education

"It is a more important thing for young people and unprofessional students to know how to appreciate the art of others than to gain much power in art themselves."

Ruskin. 'Elements of Drawing' 1857.

The well documented history of art education in Britain and America shows varied and occasionally incompatible objectives and strategies for classroom practice. But the latter has displayed a hardy resistance to change. From time to time it has adopted the more superficial trappings of a new philosophy but the products of our art rooms have not essentially changed since Marion Richardson gave us the fine and humane example of her teaching at Dudley Grammar School.

It does not, I think, require a too lengthy look at the English secondary school to feel that much of the activity which goes on in our art rooms is often misguided and depressingly trivial. The work which is produced under the nomenclature of art often bears but the slenderest resemblance to that vital, adventurous, radical and anarchic activity to which society at large designates this title.

Elliot Eisner,<sup>1</sup> discussing the predominant bias towards practical activity has written, "Making art is important, to be sure, but there are other aspects of art education which are also important." It is these 'other aspects' with which I am concerned. I wish to argue that the making of art objects in the secondary school should be seen as one (not necessarily primary) strategy among many which we can use to help to help children towards a full and rewarding commerce with art. If art in our schools is to be raised above a concern for motor skills and the endless manipulation of materials, we must find ways of building curricula which help young people to use it as an enriching, life-enhanc-

ing force. We must seek an art education which departs from the predictability and the absolute values evinced in most secondary school art rooms, "the incoherent experiences which are the way art education presents itself to many young people."<sup>2</sup>

Traditional justifications for art in schools have been of a contextualist nature. Generally, art educators have taken as their point of departure the supposed needs of the child, the community group or the larger society. Justification has been on extra-artistic grounds, for example, the theories of 'self expression' which state that through the making of art the child will externalise his inner conflicts and fantasies have been perhaps the most pervasive contextualist justifications for art education. The development of creativity has long been a vague and ill-defined *raison d'être* of the art teacher's existence. We have asked children to create art to order in a way that would make professional artists, outside of the frenetic demands of Madison Avenue, blanch. But because they are children we often provide materials which few artists would consider using and are surprised or hurt when they do not respond with excitement and pleasure.

The positive anti-intellectualism of so much of this school activity, "the feeling that time spent not doing is time wasted,"<sup>3</sup> has brought us close to a position where the art teacher is in grave danger of denying the importance of his subject and may be left with but flimsy arguments to justify its place on the school timetable.

In a more detailed consideration time could be spent listing other reasons which have been given for art's place in our educative system but it is not I think frivolous nor wholly inaccurate to say that the one justification generally missing is the importance of Art.



Such is the importance and richness of this area of human activity that it is its own justification. The Essentialist position.

It may be helpful to look to our colleagues' teaching in the non-visual arts for indications as to our own future practice. The teachers of Music or English see their global aims in terms of a greater understanding of music, literature and the theatre. The performative aspects of their children's work is seen in relationship to large appreciative goals. Practice relates to the adult discipline in an altogether different way from that fostered in the visual arts.

In 1936 Marion Richardson stated quite categorically the popular and unsubstantiated supposition that by making art himself the child will automatically become sensitised to adult art. She also likened the child's struggles with "the artist's problems"<sup>4</sup> and it is to this equation that we may have the key to the future direction of art education. We can look to the artist for clues as to what to teach and how to teach it — a view stated with some force by Harold Rosenberg,<sup>5</sup> "Teaching art means educating students, regardless of age, in the processes employed by artists in producing their works; in their attitudes towards their materials, in the character of their visual experiences (not the visual perception experiments of the psychologists) including their experiences of works of art . . . the subject matter of an art course . . . is the artist and what he does and what has done . . ."

Before we can explore artistic problems in this way, the art teacher must be prepared to use freely the written and spoken word. Children are baffled and curious about adult art and through a shift away from the exclusively performative we can structure our curriculum in a way that will appeal to all children and not simply those with particular 'artistic' skills or gifts. We can thus introduce our pupils to what Arthur Efland has termed the "problems, issues, commitments and methods that are the concern of the artistic community."<sup>6</sup>

All teaching involves necessary decisions on

the part of the teacher which inevitably exclude children from some areas of experience. The artistic model for the art educator has meant that certain choices have been made which have precluded the "cultivation and refinement of reasoned aesthetic judgments."<sup>7</sup> The adoption of this refinement (or something akin to it) as our educational goal implies that in some children certain performative capacities may remain unrealised but this can surely not be on the staggering and serious scale with which we now foster the converse situation. It is suggested that any choosing of priorities must take cognisance of our need to prepare children for a world very different to ours, "You can't design a rational curriculum for any school or any subject without beginning with assumptions about the future . . . we can't go for another generation assuming that tomorrow will be the same as today."<sup>7</sup> This must make serious our failure to consider the current avant garde (the clearest pointer to future development available) as we have largely failed to consider the rest of man's artistic achievement. W. H. Auden has spoken of the arts of past generations as our only means of communicating with the dead, future life being inconceivable without the models, lessons, shared experiences and the humanity handed down to us.

Warren Farnworth, in similar vein, sees the teaching of what he terms Art Appreciation as an initiation into the values which our culture ascribes to art.<sup>8</sup>

The appreciation of art in the secondary school is not to be confused with the inculcation of conventional standards of taste based upon the teacher's own values and prejudices but a learned skill, "a trained and cultivated ability to perform in a certain way."<sup>9</sup>

A difficulty with which we as art educators are faced following an acceptance of appreciation or the aesthetic mode of perceiving as our major aim is that the knowledge required by these skills seems to be of a different order to the explicit, factual knowledge in a science or other discipline area. It seems to be latent and not completely specified. Art does not



give knowledge of a propositional nature: science gives 'knowledge about', aesthetic awareness is 'knowledge of'. 'When looking for appropriate knowledge the art teacher will find that there are no paradigms in the (parent) discipline of aesthetics which will provide him with absolute answers.

Ralph Smith<sup>10</sup> makes a strong claim for art criticism as an aid to aesthetic knowing, and argues the view that aesthetic education should draw upon the knowledge and ability of the critic. "The philosophy of criticism", he claims, "affords paradigms of procedural skills for making the most sense out of whatever can be known in a work of art." One may add the rider that if the direction of art education is to change along these lines it may be that the training of the art teacher must also change to enable him to have the knowledge and flexibility to deal with problems of criticism, aesthetics and art history.

The problem of the place of studio activity is clearly central to any real degree of change. It should not be the automatic activity of the art room (in an exclusive sense). If this is the case, we end up by subjecting large numbers of children to an activity at which the teacher is proficient and in which he is constantly looking for similarly gifted pupils. As a result, art as it is taught, is 'put up with' by the majority of pupils on the basis of it being a pleasanter or less demanding oasis in a school day in which he has little real interest. If he dislikes or lacks confidence in painting and drawing, he will have little option but to endure them. If he is lucky, a sensitive teacher will restore his badly dented self esteem — if not, then Art remains in galleries for 'them'. It would seem absolutely vital that the child who prefers to talk or write about art is given the opportunity and not simply excluded from its riches. The critical/appreciative model of art education will allow such flexibility.

It is not seen as a valid purpose of this paper to prescribe specific ways of approaching a fully integrated art course dealing with the appreciative domain as the whole area is so rich and varied that teachers can work from their own interests and those of their

pupils, selecting art material for analysis and discussion as it seems appropriate. It will suffice to mention in conclusion one general approach which the author has found helpful.

Arthur Efland, in a brief but important paper<sup>11</sup> accepts the view of Morris Weitz that art teachers do not need a definition of art in order to teach it. In fact, by its very nature art has defied all previous attempts at an all inclusive definition. We can decide what to teach by basing the art curriculum not so much on answers following from definitions but by starting with the questions we ask about art. The 'What is Art?' question becomes the object — that is an enquiry into the content of the subject field of art, (what is it that is unique to art?). ". . . the chief task of the curriculum planner is to find ways of representing these questions in forms that students at various levels can understand. Once we begin to do this we can avoid many of our present hang-ups in which classroom events seem to bear only an accidental resemblance to those taking place in the art world." Efland suggests asking initially, where do artists, critics and historians get their problems in the first place? This will naturally encompass both art historical, stylistic and social factors, the pupil being encouraged to deal with these in the context of a discipline. Enquiry of this kind may not lead to definite answers but should help make the student aware that there are disciplines which have dealt with the questions he asks and that art is a field with a relevant and quite definite content.

The possibilities are endless for the art teacher and his pupils when they move into the problems of art. School work has been seen to become fresh and different, ranging over modes of expression hitherto barred to the art department — children experimenting with 'Earth Art' and 'conceptual Art' as well as drawing programmes enlivened by the work of Goya, Sol Le Witt and David Hockney. It's worth abandoning the security of the traditional methods of teaching our subject.



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Note on Contributor

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Résumé

Cet article préconise une éducation artistique qui apprenne à l'enfant, en juge éclairé, à regarder les oeuvres d'art, à les apprécier, à les évaluer, à les discuter. Cette éducation en art se concentre sur les écrits des critiques d'art, des artistes, eux-mêmes, des historiens de l'art des philosophes de l'art et de l'esthétique, des sociologues — c'est-à-dire des écrivains concernés par l'art plutôt que des psychologues, ou des théoriciens de l'éducation. Une telle éducation se base sur cette appréciation avisée et non pas sur l'expression personnelle de l'étudiant, ni sur des activités de studio, ni sur l'exécution de peintures ou de dessins.

Adolescent Sexuality — Letter

Dear Sir,

James Hemming in his article on Adolescent Sexuality in your Jan./Feb. edition seems, at first reading, to take a very sane, well balanced view of an emotive subject which is often supposed to be a point of conflict between the young and the middle aged. He shows a very real sense of true values of sexuality in creating the 'warm, loving, stimulating partnership' which is the basis of marriage and of family life.

On reflection, though, his other opinions seem superficial and over-optimistic.

To him, and, indeed, to all of us, the ideal of a happy, carefree sexuality, untrammelled by convention or responsibility, is very attractive. Some people think that sex life in Ancient Greece or in the South Sea Islands was, or is, like this. Others, more realistically observe it in chimpanzees. Mr Hemming likes to think of it as the natural development of adolescence. Unfortunately this ideal is complicated for all human beings (though not for the lucky chimps) by the fact that human emotions are closely interwoven with sex and emotions are rarely happy or carefree.

Mr Hemming envisages 'friendship sex' as deepening young people's mutual understanding, helping them to develop into sexual maturity and then 'fading out'. He ignores the bitterness and jealousies, the selfishness and humiliation which may and probably will develop during this process. In adolescence, confused emotions are often more powerful than a straight-forward sexual urge, and intercourse is more likely to act as a sparking plug to these, than as a panacea. Many adolescents do experience some, or all, of this pain and are later able to form a happier, permanent relationship with someone else, but there is no reason to suppose that they are better marriage-partners as a result;

while others have their whole attitude to life warped by an unhappy experience in their teens.

Of course it is possible for humans to progress towards the happy, carefree chimpanzees and find sexual satisfaction in casual coupling without emotion or personal commitment. I think that teenagers very often safeguard themselves subconsciously against emotional unhappiness by adopting this approach, as witness the more common phrases 'having sex' or 'getting into bed' instead of 'making love'. Even when gilded with the mushy sentimentalism of pop-song love, this attitude does nothing to develop the 'true mating relationship' which Mr Hemming regards as the true purpose of sexuality, and it is likely that their capacity for deep feeling will be stultified and any marriage they make will be shallow and impermanent.

Mr Hemming does not differentiate over age. He generalises blandly about adolescents and teenagers, but these terms cover a span of development almost as great as human life itself, and a relationship which may be formed by two responsible 18 or 19 year olds is just not possible for 13 and 14 year olds. Nor, of course, can development be measured just in terms of age. Some young people may not reach maturity until they are in their twenties.

Every individual and every relationship differs, and it is not right nor possible to lay down hard and fast rules of conduct. Instead, the role of adults should be to show the value of a deep and lasting love, of a living and growing relationship in which sexuality plays a rich and fundamental part. For an adult to recommend sexual experiment to teenagers as in general a healthy development occupation, without any unpleasant side effects, seems to me to be dangerously irresponsible.

Yours faithfully,

Josephine Leeper.



## Conflict as viewed by Children

Mary B. Lane, San Francisco

"We hope each child would have learned to be reasonably secure in a world which he knew he could never control, never really completely understand, and never predict the future of with confidence."<sup>1</sup>

When I first read these words, my reaction was, 'Impossible!' Then I realized that I was viewing the statement through adult eyes. To a child, however, **everything is still possible**. Mother and Father are omnipotent. Today's wishes can become tomorrow's realities. The child feels that he can be in control of his world, indeed of the whole universe.

This essential difference between children and adults must be clearly understood if we are to view conflict as children do. It explains why so many children can come to maturity still sound and whole (integrated beings) in spite of the critically ill world in which they grow to maturity.

The fact that children are ego-centred enables them to push aside considerations of "What will Jamey think?" "How will Harriet feel?" It also helps them minimize obstacles that exist between their present state and a desired outcome.

Although conflicts as experienced by children do not come neatly labeled or differentiated, it may help us to classify the sources of conflict according to: (1) those emanating from children's egocentricity; (2) those imposed upon them by society or by adults. Children's coping strategies differ, depending on the source.

### CONFLICTS GROWING OUT OF EGOCENTRICITY

In a number of situations the child is expected to give up some of his wishes in order to provide for the well-being of others. Perhaps he is asked to share a favorite toy, or to share his parents with a newborn baby, or to delay his own gratification until an adult has time

to help him.

Such conflicts are symptoms of a child's growing autonomy and must be handled with finesse. An authoritarian attitude toward a child who is seeking to establish his own sense of self (at age two, three or four) may damage him irreparably. Thus it becomes crucial for all caretakers of children — parents, teachers, pediatricians, social workers, and others — to recognize the developmental stages of growth and to cultivate positive attitudes toward those behaviors that may seem to be troublesome to adults.

### The Early Months

The ability to 'let go' develops slowly in the human race. A baby has to learn to let go literally. Mothers frequently are not ready to let go at the time their children are pressing for more freedom. The resulting conflict begins subtly. Mother turns the child's head to the right. Baby turns his head back to the left. Mother puts the baby down for a nap. Baby pulls himself up in his crib and gives a lusty yell. Although we seldom think of the early months as representing periods of conflict between mother and children, they are times when the baby is beginning to feel himself as an individual with basic needs, drives, desires which may be different from his mother's.

### Troubles of Toddlerhood

And then baby becomes a walker and a climber — in short, a toddler. Almost overnight everything in the baby's path is endangered. So is his own person. While the baby's interaction with objects he encounters is necessary for his intellectual and emotional development, his behavior results in conflict within himself. His autonomy may well be threatened unless the adults in his life recognize his need to assert impulses.

At this stage **preventive planning** is the most successful coping strategy. The house is baby-proofed, but not in such a way that baby lacks stimulation. The Dresden china is replaced by colorful plastic cubes or interlocking blocks. Those items that find themselves in the mouth are kept out-of-reach and



out-of-sight. Yet many objects are available for the child to pick up, let go, stack, sort and handle.

Some portions of the house may be off-limits, except on rare occasions. Primary means of handling conflict at this stage are to: (1) keep the number of adult-imposed prohibitions to a minimum; (2) accompany the prohibitions with many attractive alternatives, so as to avoid an authoritarian posture; (3) verbalize the reasons for the prohibitions simply, clearly, briefly.

### **Challenges by Threes and Fours**

As the child approaches three-and a-half or four, he begins to take real delight in challenging adults. He has acquired enough language to be able to "tell Mother off." He is sure enough of his navigation to find wandering a pleasure. His sense of self is well enough formed to impel him to become a social being. These characteristics are all sources of potential conflict.

His acquisition of language has outdistanced his sense of discrimination, which leads to the question of appropriateness. It is not at all unusual for a three- or four-year-old to tell Mother to 'shut up' at a time when Mother wishes to look good before her friends. Such a comment by my son once induced me to respond in anger, "Don't you ever tell me to shut up again!" Needless to say, I struggled with 'shut up' for one year before my boy gave up trying to get a rise out of me.

Nearly all adults who deal with children are, I believe, concerned at some point about the language children use. Even those who profess to be liberated experience anxiety for one reason or another. Our anxieties are communicated to children, and we have the makings of a conflict situation that can be damaging. Jay, a seven-year-old I know well, was taking great delight in using the word 'fuck'. His wise companion countered one outburst with, "You know, Jay, there are no bad words!" That took all the steam out of Jay's use of the word. I wish we adults might have the same composure and matter-of-

factness as we cope with what we label 'bad language.'

How to cope with inappropriate language? I find two approaches helpful. Remember that when an adult gets in a conflict with a youngster, the youngster almost always wins. Remember also the efforts to stamp out inappropriate language usually result in prolonging it. And yet just a few years ago a great university was torn apart by the establishment's efforts to punish those who were not offended by the use of four-letter words!

### **Tolerance but Disapproval**

One wise psychologist<sup>2</sup> says that we adults must tolerate much behavior at the same time we let the young know we do not approve of it. Much of the behavior of the preschooler falls in this category. Our best coping strategy is often one of recognizing that "this, too, shall pass away." We need, however, to discern behavior that is potentially pathological, and, if it becomes prolonged, to seek the appropriate help. The implication is that we see behavior as caused. We do not tolerate a punitive attitude toward children.

### **CONFLICTS GROWING OUT OF SOCIETY**

Children today are growing up in a sick, sick society: they have never known peace; other children of the world die in their rooms each night at newstime. They cannot avoid violence. Their ears are accustomed to police sirens, their eyes to flashing lights. They recognize the sound of helicopters scanning roof tops for run-away robbers. As one of my dear friends who had been mugged twice, said, "there is no place to hide."

### **"Why Did He Hit Me?"**

Let us consider a few firsthand illustrations that come from school-age children. My own son was frightened to go to his first-grade school because a big boy in the neighborhood told him he would be beaten up when he got there. San Francisco has had a year of integration and many perceptions have been changed during that year. Children are learning to enjoy each other and some of their parents recognize we are all human beings. Still, many confusing, conflicting events oc-



cur. The other day my boy was walking in the park when a boy on a bicycle threw out his arm and hit him in the eye. How was I to answer his question, "Mom, why did he hit me? I hadn't done anything to him."

In many urban elementary schools, it is unwise for children to go to the bathroom alone. What an infringement upon personal freedom to have to have someone accompany you to the bathroom! Many children are having their lunch money extorted from them before they spend it. And even in elementary schools, drug traffic exists.

### **Developing Coping Strategies**

I am not ready to accept the solution of complete regimentation or Big Brother Camera recording one's every movement.

It seems to me that in cases such as those I've been describing, in which personal safety and welfare is at stake, we have to teach our children some coping strategies that will protect them and at the same time help them understand the need for these strategies.

Children understand far more than we give them credit for. If we parents and teachers are honest with them in presenting the situations; if we are consistent in our support of our children, all of our children; if they are able to perceive that we have courage, that we are fair, that we can cope — then I believe we can live through these conflicts and become stronger, more purposeful and more empathetic people.

The need is for caring and wise adults who are themselves 'all together'. Moralistic judgments, bitterness, anger, retaliation, fear or withdrawal are of no value.

Children of school age can participate in family or class discussions about the problems people face in this neighborhood or in this school and help make decisions about what should be done. If children are given a chance to help in the problem-solving, we may find more creative solutions than if we adults impose the solutions.

Eliminating institutionalized racism in the United States poses enormous conflicts for adults — teachers as well as other adults. As a school system, we must recognize this fact and provide help for teachers in learning to understand and cope with a variety of lifestyles, a wide spectrum of behaviors. It does no good to **blame** a white middle-income, middle-aged female teacher for not knowing how to cope with a black, low-income youth if no one has helped her. The inservice education of the seventies would do well to focus extensively upon self-understanding, human relations, group dynamics and cultural anthropology.

The insights, feelings and understandings coming from these areas are needed by most of us today in order to cope effectively with our overwhelming problems. Given adults with these understandings, insights and feelings, I am optimistic that the hope with which I started this paper may be realized.

### **To Love and Be Loved**

We can all have great confidence in children's sense of fairness, their incontestable logic, their straightforwardness if only we give them an opportunity to employ these qualities in solving their problems. In the words of Howard A. Lane:

We have of late learned much about the needs of the human being, of his basic urges and gratifications, of his dependable dispositions, of his tendencies toward independence and uniqueness. As a creature he needs food, shelter, rest, activity. But he also needs friendship, to love and be loved; to be worth something to other people, to be appreciated; to respect himself — ivy, pups or babies; to hold in his hands the results of his handiwork and call them good; to be captain of his own soul; to feel deeply the wholeness of his relationships with life. Only then may he say he is mature.<sup>3</sup>

#### **Footnotes**

1 Task Force Report on Early Education, State Board of Education, Sacramento, Calif., Nov. 1971.

2 Fritz Redl in conversation with writer.

3 Howard A. Lane, 'On Educating Human Beings' (Chicago: Follett Publishing Company, 1964), p.141.

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The June World Studies Bulletin, in anticipation of the Tokyo conference, will to some extent be concerned with Asiatic affairs.

The July/August issue will bring to a head discussions held by the English section of the WEF, at its April conference and elsewhere, on the disaffected adolescent.

The newly formed Boston Chapter, USA, has suggested that the New Era should include a column written by children. Through it they could answer each other from the several parts of the world and it could include literary efforts, poems, discussion of any matters of concern to them in or out of school and of the school system itself. So, readers, please encourage your young writers: a column could be extended to a page, or 1,000 words, with drawings if desired.



# Editorial

Our curiosity is provoked by the articles from Japan published in anticipation of the Tokyo Conference in August. To read them raises even more questions than the many they manage to answer: thus we in the West are both stimulated to study the Japanese way of life and attitudes towards schools and child-rearing, and envious of those who are about to visit the country.

Could it be that the culture and beliefs of the people of a modern industrialised society have been shattered and undermined, as Professor Inatomi vividly describes, by the influx of ideas rather than by military defeat? For the process began before Hiroshima and World War II. And, on the other hand, Germany, which was defeated twice this century, retains its identity; and the Russian people, despite the violence of the bolshevik revolution, have retained their former patriotic loyalties and their habits of life. Those in Europe or the United States who are perplexed by the disruption of ideas and values, which partly explain the restlessness of the so called disaffected adolescent, should perhaps ask themselves whether the predictions of Toffler, the debunking by Marshall MacLuhan, the scepticism of Marcuse or Ivan Illich have in fact left the English language intact — in contrast to the Japanese which, for reasons explained by Inatomi, has “totally lost its purity.”

Readers will be grateful to our friends Professor Zenji Nakamori for obtaining the material, and to Professor Boku Tsuchiyama for his great work in translating. There then ensued a considerable task in the editing, the objective, imperfectly realized, being to render the scripts more intelligible without ironing away their original flavour. Nevertheless it is not clear whether the obscurities which remain are simply matters of vocabulary, or whether for example, Professor Minoru Harara has provided in his account of the eight creeds (p87/88) a hunting ground in which educational philosophers may elucidate new meanings in such concepts as “free growth of children” or “self-controlled study.”

It is perhaps of interest to note that the 20th century educationalists referred to by Harara are American (Dewey and Rugg) but do not include the European depth psychologists, nor names such as Neill, Piaget, nor Langevin. But in the 19th century his references are European; and, since the influence of Confucius and Buddha, we are told, came to Japan from Korea (and, as we know, Aristotle came to Abelard from Spain) we should not be dismayed to find that that of Herbart, if the comparison is forgiven, came to Japan from America.

A contribution from Kuniyoshi Obara has arrived too late for publication. Together with an account of Tamagawa Gakuen by Professor Tsuchiyama, it is hoped that this will appear in the June issue. A.W.

Possible references for further reading:

R. P. Dore — ‘Education in Tokugawa Japan’ (Routledge, 1965). Gives an account of the school education of feudal Japan and shows that the Japanese were early aware of the moral, social and political implications of education and that the traditional Japanese interest in moral education and the authoritarian attitudes to teaching have carried over into the modern scene. Very well documented the bibliography includes a long list of sources cited, mostly Japanese.

B. Holmes — ‘Problems in Education’ (Routledge 1965). Includes a case study on moral education in Japan and extensive bibliographical notes and references.

E. J. King — ‘Other Schools and Ours’ (1967, Holt, Rinehart, Winston). A book which assumes little or no previous knowledge deals with the educational systems in seven areas of the world, including Japan. The incidence of a number of private universities (of which Tamagawa is one) is explained.

H. Passin — ‘Society and Education in Japan’ (NY Columbia Univ. 1965). Part I is a historical study showing Japan as an underdeveloped country and deals mainly with pre-Meiji and 19th Century Japan. Part II deals with education and society in modern Japan. There is a description of the contemporary school system and the relationship between social class and education and between politics and education. The rest of the book consists of translations of important Japanese documents on education, intended to be illustrative of the trend of ideas, controversies and official actions. A glossary of educational terms in Japan is included and a bibliography of both Japanese and English material.

## ENGLISH NEW EDUCATION FELLOWSHIP

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# 日本の文化と教育

## Japanese Culture and its Education

Dr Prof. Eihiro Inatomi

Limitations of space will not allow me to discuss thoroughly the traits of the Japanese race which are at the origin of Japanese culture. In order to do so the characteristics of the culture would have to be considered in relation to those of foreign countries and national traits clearly distinguished. I should however, like to make a comparative study of the superficial phenomena in Japanese and other cultures indicating the traits of the Japanese race and their effect on education. If we observe Japan today in relation to other advanced countries we find the culture very complex with many varied influences existing side by side.

First of all, let us consider clothing, food and shelter.

The Japanese have a twofold life, wearing Japanese kimonos and European clothing. Today European clothes outnumber Japanese kimonos and most people in the street wear European clothes and shoes but once they go back to their homes many of them change to Japanese kimonos and geta. There are some people who only wear European clothing but there are others who always wear Japanese kimonos. Not only that but there are many people such as Japanese gardeners and old styled house builders who can only wear kimonos because of their trade. Also, at a wedding ceremony the bridegroom usually wears a morning coat and the bride wears Japanese long overdress and long-sleeved kimono.

The eating habits are more complex than style of dress. The Japanese usually eat rice as their main food; traditional miso-soup and

takuan pickles as their side-dishes. However, besides Japanese food, people equally commonly eat western and Chinese food. Among western foods, French, German, English and American dishes have freely permeated all over Japan and it does not even look strange to see 'sushi' and 'udon' on the table together with bread and coffee. Quite ordinary people eat French style breakfast, at noon Chinese noodles while for their supper many eat a mixture of western, Japanese and Chinese food.

The question of shelter is also very complicated. Until recently public buildings, school and office buildings were western style and many private houses were Japanese style. Today, however, many private western style houses are to be seen and people live in western style apartments. Though we say that people are living in western houses it does not mean that they are living in strictly western houses. Many of them are half Japanese and half western style. The outside structure of these houses is reinforced steel but there are 'tatamis' in many of the rooms. People take their shoes off in the entrance hall, wear slippers in the hallways and no footwear in the rooms. This is just a glance at our daily life of clothing, food and shelter, but even from this quick glance we can understand that the Japanese life is complicated. If one looks at Japanese life from the stand point of western life, which appears simple and neatly arranged, the Japanese way may look as if it has no plan. In Japan many different styles, shapes and contents are all existing in a chaotic situation where it is difficult to find balance or harmony in any sense.



Secondly, if we shift our attention from Japanese domestic life to the content of Japanese culture we shall see that this is even more complicated. For instance, if we take sports as an example there is no other country in the world where the range of sport is so varied. Beginning with Japan's own archery, kendo (fencing), sumo and judo, we can include 'go', 'mah-jong' and 'shogi' which all came from China and other sports imported from western countries such as baseball, tennis, football (including soccer, rugby and American football), badminton, track (including sprint, long-jump, discus-throwing and long distance running), boxing, wrestling, rifle shooting, weight lifting, horsemanship, swimming, boating, golf etc. There is no sport in the world which cannot be found in Japan. If a new sport is found in any corner of the world, within a few days it will be imported into Japan and spread all over the country. Together with sports, music is also closely related to our daily life. We have our own Japanese music but we also have western classical, French chanson, American jazz, Latin music and oriental music. These usually appear one after another in musical performances. Moreover, Japanese folk and popular music are played in barbershops, tea-rooms and many other places all day long at full volume as if they are trying to make us deaf. This is a peculiar phenomenon which probably doesn't exist in foreign countries.

If we now consider matters of science, art, philosophy, religion etc., we will find just as complex a situation in the academic world. We know that there are many scientific subjects but almost all of these are imported into Japan from every corner of the world. For example, in the field of philosophy, we can find oriental and occidental philosophy all over Japan, but Japan's own philosophy is totally forgotten. If we talk about philosophy in Japan, there is Confucianism which came from China via Korea, Buddhism which came from India through Korea, Catholicism which was brought to Japan in the 16th century and western philosophy which came to Japan after the Meiji restoration. Though western philosophies have variations according to their countries of origin, in Japan these

variations are totally ignored. The philosophies of all countries are translated and introduced to the Japanese by published books and they are filling the book shelves of many book stores. Now Japan is called a country of no religion but believe it or not, according to a recent national census the population of Japan is about 100 million but the number of religious adherents is the outrageous number of 170 million. Therefore, it cannot be said that Japan is a non-religious country.

Thus Japanese culture, from the level of clothing, food and shelter to the level of art, philosophy and religion is a combination of different qualities of the East and West, Old and New, chaotically co-existing without any order. The land of Japan seems to be a melting pot for the cultures of the world. Now the most important thing which portrays the culture of a race or nation is its language. Here again, just as with its culture, the Japanese language has readily received many foreign words which have disturbed its form. The original Japanese language is called Yamato-Kotoba (Yamato-language) but in the 6th century Chinese writing characters and Chinese philosophy were brought to Japan. Soon afterwards, the Japanese people started to express the spoken word in these written characters. After receiving the teachings of Confucius, the Japanese devised Katakana and found a way to express their thoughts by using kana. As the years passed the Japanese divided Chinese characters into two, the Chinese reading and the Japanese reading. They also devised a method of reading Chinese sentences in the Japanese way by putting special 'reading back marks'. Originally Chinese characters were 'meaning-contained' but the Japanese were reading them as sound characters. The Chinese characters also mixed in Kana and invented the so called 'On-Yomi' (Chinese sound reading), 'Kun-Yomi' (Japanese sound reading), 'Jubako-Yomi' (Reading first character in Chinese sound and second character in Japanese sound), 'Yuto-Yomi' (Reading first character in Japanese sound and second character in Chinese sound) and 'Ateji' (false substitute character). At that time, there were no regular rules for reading Chinese characters as we



have today, and so the Japanese could change the sound of a character depending upon the occasion. Thus, the way of reading the Chinese characters became very complicated and strange. Since the Meiji era, western influences have been brought into Japan constantly but when foreign languages were translated into Japanese, people used japanized Chinese characters. This method was so complicated and strange that there was no way to handle such a chaotic situation.

So far, I have only mentioned the written character of the Japanese language. Sometimes it seems that there are some grammar rules and at other times it looks as if there are no grammatical rules at all. It just depends upon the form of expression. However, we will put this matter aside for a while. Any way the influence of foreign languages on the Japanese is very strong. Of course some Japanese words are adopted into foreign languages and this tendency has increased recently, but the Japanese language has taken in incomparably more foreign words. This simply shows that so many foreign words are constantly flowing into Japan that people do not have the time to translate them. At the same time it is also apparent that the Japanese are a people who accept foreign words freely, mix them with Japanese words, and moreover, are very proud to do so. For this reason we find English, American, German, French, Italian, Spanish, Russian and other words in Japanese. Since they are all mixed in and used in daily conversation and writing, the purity of Japanese language is totally lost. For the sake of exaggeration, we can say that the Japanese do not have a Japanese language, nay, they do not even try to have one.

In conversation, people try to use foreign words and even a person who is not highly cultured uses a few foreign words. Without using some foreign words we cannot even talk our own language and as a result, we cannot find a pure Japanese language today. Sometimes it sounds like English or French and we feel it as a strange language. Thus, in Japanese there is a so called free zone where many foreign words have come to be widely

used, and there are no grammatical restrictions nor problems of pronunciation of these words. People can pronounce any foreign word in a Japanese way and show its sound by kana, and therefore, it may be used as a Japanese word without any problem. Japanese is the only language in the world so free and tolerant of the words of other languages. But because of this, the Japanese language is very complicated in many different ways and may be said to be the most difficult of all.

It is inevitable that language carries culture on its shoulders; therefore, besides the language, there must exist an equally difficult and complicated culture. Japanese culture, which is actually seen as a phenomenon, is an unspeakably complicated and manifold mixture. I would not like to say anything here on the merit or demerit of this problem, except that both language and culture are on the same track.

Now I should like to think about the education of the Japanese. Since the Japanese character, daily life and culture are extremely complicated, it is obvious that their education is likewise. If we look at this from a historical point of view we find that before the Meiji restoration there was what is called a SHIDO (teacher's way) which existed under the strong influence of Confucianism. At that time a teacher held very strong authoritative power and students were not allowed to approach their teacher closer than seven feet so that they would not step on their teacher's shadow. However, as soon as Japan opened her ports to foreign countries, educational ideas from foreign lands began to flow in together with foreign cultures. Actually Japan was thrown into the sun from the world of total darkness. People did nothing but run around seeking western thoughts on education. At that time the most important matter for Japan was to establish her educational system but since the Japanese could not build a system by themselves, they sought it in foreign countries. As a result, they found an educational system in Napoleon's code in France and grasped it. This was the system established in Japan in 1872. However, being a newly opened up country, Japan could not



smoothly adopt the French code: soon failure became obvious and the need to reform this system urgent but a suitable substitute could not be found.

After Fujimaro Tanaka had studied the educational system with pain and effort for about seven years, he abolished the old system and a new education order was promulgated in 1879. This order was directly taken from the educational system of liberalism in the United States of America. When this order was put into practice, the abrupt change of principle from a standardized and uniform educational system to American liberalism caused great confusion and within a year or so a 'New Education Order' was promulgated and the former 'Education Order' discarded.

This new education order was an eclectic system between a unified educational system and the principle of free-indulgence. Now, around this time, Europeanization of Japan was reaching its peak and intellectual people in Japan reconsidered this problem. They felt seriously that education should not only seek inspiration from foreign systems but it should also include Japan's own spirit at the foundation of the system. Because of this in 1886 Mr Mori, minister of education, promulgated the 'Order for Primary Schools'. Although Mr Mori's intention was to emphasize nationalism, this did not appear as a clear statement in the order. Some people were dissatisfied with the order, and Chiyuki Egi and others tried to reform the 'Order for Primary Schools'. Thus, in the first article of 'New Order for Primary Schools' the purpose of education was clearly stated but this article was merely a translation of one from the national school order in the territory of Marquis Meinigen in Saxony, Germany. Together with the 'New Order of Primary Schools' the Imperial Rescript on Education was promulgated in 1890. The latter was considered to be the manifestation of pure Japanese spirit and the government made this Imperial Rescript the foundation of Japanese education. Thus, this Imperial Rescript was gradually made the absolute truth and deified. In 1941 'Order for the National Schools' was promulgated in which 'Following the way of the Imperial

nation' was made the motto of Japanese education from the primary school to the university just as Japan dashed into World War II (the Great East Asian War). In 1945 Japan had to face unconditional surrender to the allied countries and after that the newly formed 'Fundamental Law of Education' took the place of 'Order for National Schools', but this was an educational system based upon the democracy and liberalism of the United States of America. If we look back upon our history we see that Japanese education changed from the French principle to the American principle, also incorporating German principles within 100 years from the Meiji era and then deified the 'Imperial Rescript on Education' as the origin of Japanese education. Japan's own educational principles, which depended upon the 'Imperial Rescript on Education', ended with a fanfare.

It seems that Japanese education has moved around from one western educational philosophy to another. Is the 'Imperial Rescript on Education' really an original system or not? When the Imperial Rescript was first implemented, its Japanese originality was highly emphasized and in the most important sentence it is stated that fidelity to the Emperor, filial piety to the parents, peace between husband and wife, friendship among siblings and trust between friends constituted the core of virtue. However, the five virtues which make up the core of the Imperial Rescript are nothing more than the teaching of the five virtues in Confucianism in China. Since the Meiji era Japanese education has been in the process of looking around from one country to another in its search for guiding principles, but this only shows that Japanese education has been wandering around in vain. People considered the pros and cons of all kinds of educational ideas: some they welcomed for a while, until a new influence was imported. Is there a consistency in the very fluctuations in Japanese culture and education? As for their value we shall have to discuss this on another occasion.

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# The New Education at the Present Day

## — Its Two Problems

Dr Prof. Minoru Murai

Do the words New Education indicate a particular education as expounded, for instance, by Rousseau against the background of the Ancient Regime, or the new education which appeared in the early Taisho era or the new education of post World War II? No, none of these indicate the nature of New Education, but rather a progression throughout history. In other words, new education means the continual reforming of education. Fortunately, the Japanese words 'SHIN KYOIKU' are very helpful because SHIN not only means new, but also means true. Therefore, the words NEW EDUCATION are postulating the true education which is intended to overcome the present problems of stagnation, corruption or rigidity. It could be said that the new education of Rousseau, the new education of Japan during the Taisho era or the new education of the post World War II were all propositions for true education resulting from the criticism of each era. It is obvious however, that new education cannot be new forever and true education cannot be true for ever. If education makes progress, man and his society make progress and in turn education must be continually re-appraised in the search for a new and higher truth.

If this is so, then what are the issues in need of reform at the moment? These are, firstly the problem of changing the concept of man and then the problem of creating a school system which can follow from that concept. It is obvious that there are many other questions, such as content and methods which need to be reformed at the same time but we can postpone them for a while as being the issues resulting from the two major problems. Before explaining them I should like to classify into several models the concepts which have appeared in the history of education.

The model which appeared in the heyday of the Greeks could be defined as a 'non-organic

matter' model. Plato talked about education as the work of dyeing. Just as people put colours on ceramics, education put the colour of opinions and ways of thinking into the minds of children so that these colours could not be washed away by the powerful detergents of pleasure, sorrow, horror or lust. Clay work can also be used as an illustration of a certain type of education. As a figure was made by moulding clay so education was considered as the work of moulding a man into an ideal figure. The word 'flexibility' or 'bildsamkeit' is used today in education to indicate the strong influence of the idea of moulding clay. These illustrations and ideas plainly show that the human being was being dealt with as a 'non-organic matter' model. Of course such a comparison was not used consciously by parents, teachers and educational philosophers in the past. However, when people were concerned about education and wished to understand the human being and to work on him, they depended upon their experiences with 'non-organic' material, and the familiar hand-work in their daily lives. It was natural therefore, to adopt such a model. However, in the latter half of the 18th century, a new movement appeared. Its forerunner was Rousseau's 'Emile' in which Rousseau attacked the notion of education as a 'moulding model' and in contrast, pointed out that there is a potential spontaneity or power for self-development in a child himself. He emphasised the need to respect this spontaneity, and Pestalozzi and Froebel followed him. Hence an epoch-making movement for New Education spread over Europe.

However, the thing which actually characterized this New Education was, as Theodor Litt skillfully defined in later years, the principle of dealing with 'non-interference' — 'Wachsenlassen' which appeared contrary to the old principle of 'hand-work' 'Machen' or 'leading' — 'Führen'. The children were imagined as



grape-vines which flourish by their own growing power and education was represented as the work of the husbandman in a vineyard. We may say that education of a 'hand-work' model was changed into education of an 'agricultural' model. In discussing the human being we may say that a new 'botany' model appeared to replace the old 'non-organic matter' model. The change from the teacher centred principle to the child centred principle was a phenomenon in response to the stimulus of this 'botany' model.

However, greater changes appeared with the development of modern nations — educated nations — since the beginning of the 19th century and with the consolidation of school systems in them. All children were forced to learn reading and writing in school and financially and intellectually privileged children were chosen as leaders of national society by finishing their education in higher schools and universities. In other words, education, coping with the modernization of nations, represented a model of the 'manufacturing plant'. Thus, we might say that the children were forced into the likeness of 'manufactured goods' and were expected to obtain such knowledgable techniques as were required by the nation.

Attention should be drawn to the fact that this model of 'manufactured goods' was united with another new model. As long as a child is thought of as 'non-organic' or as the 'botany' model, his inner structure is not considered. For a 'botany' model the problem is to stimulate its natural growth and the inner structure is not much questioned. However, for a 'manufacturing goods' model the problem is to change the quality of material by applying a particular processing treatment until it becomes 'manufactured goods'. Therefore, accurate study of the inner structure of the material is a prerequisite. Together with the development of modern school systems so called scientific pedagogy was started. Emphasis on the importance of psychology as the foundation of educational method was closely related to this prerequisite.

Thus, another model was created under the

name of science which we may call an 'animal' model. A human being is an animal, scientifically and together with all other animals he is also under the control of animal mechanisms. Originally scientific knowledge meant gaining an understanding of something by bringing an unknown thing closer to a known, by bringing a difficult matter closer to an easier matter and by bringing a complicated problem closer to a simple problem. Therefore, in order to understand a human being, a monkey is used as an example and in order to understand a monkey a mouse is used, and in order to understand a mouse, a dove is used as an example and consequently the assumption is made that as a dove behaves so a human being behaves. It may be said that the 'animal' model is the natural result of this characteristic of science. At any rate, through the manipulation of known mechanisms and through the manufacturing systems called school, a human being as a material will be sent finally to the society as a finished product. Thus, the unification of handling of a 'manufacturing goods' model and handling of an 'animal' model was made.

No excuse is needed that the description of the changing process of these models is extremely exaggerated. However, when the trial of new education in the Taisho era in Japan is observed in this exaggerated situation, it is easy to understand why it had to collapse. The new education of the Taisho era was inspired by Rousseau and thus, basically it had a tendency to idealize the development of children according to a 'botany' model. Its actual educational trial — as long as it was intended as school education — could not go beyond the structuring of a 'manufacturing goods' model and a curriculum system. The situation in which models of different qualities were mixed created contradictions and confusions. Anyhow, the success of the new education of human beings was inevitably doomed by this situation.

When we think about education, the problem of the assumptions of a man's outlook is very clear. The 'non-organic matter', 'botany' and 'animal' models were all expected to act as true models when they were made. Only



when they were judged by their results were they found to be inappropriate. In the same way a 'human' model which the 'new education' should consider in this present age, may become inappropriate in the end. However, we still have to make a new, more humanistic model which can take the place of the various models of the past.

Now what kind of structure should this 'human' model have? At this point perhaps we should say that recent psychology has been deepening its concern for the reasoning of man and the essential desire for self-realization which may provide a clue. Presentation of realistic proposals for a 'human' model must be put aside for some future occasion. If you would like to know more about it, I should like to recommend you 'The Logic of Modern Ethics' Toyokan Publishing Company, 1972.

A totally new school system, to cater for the human model, will have to arise since it cannot function in the organised system of the 'production' model.

The 'production' model consists of a gigantic school system in which a pre-arranged curriculum is given to the students, from primary school to university, in a selected order. However, for education of the 'human' model because its basis is in the humanistic spontaneity of children, no curriculum should be prepared without considering the spontaneity of children from the beginning. The school-year system and unified class teaching are

contrary to the principle of 'spontaneity'. Of course, the classification by which the student has to climb up a pyramid from primary school to college has no justification in the new school system. Instead it is important to give a child every opportunity and to assist his learning the moment his spontaneous concern begins to express itself, and this should be continued throughout his life regardless of his personal and social circumstances. An organised system which made these things possible would be appropriate for the education of the 'human' model.

If a school system based on the 'Production' model is one in which the requirements of a nation are imposed upon the people, then a system based on the 'human' model should assist 'human'-istic education, and become suitable for a society which has already been modernized and is highly sophisticated.

Thus far, I have discussed mainly the task of 'new education' in Japan. However, this task is not limited to Japan. Problems in development of the nation and the conflicts between 'human' education and a 'production' model system seem common to all advanced nations in the world.

I do believe that unless the two tasks which I have pointed out in my article are accepted by all nations of the world, 'NEW EDUCATION' will not be able to claim the significant meaning of NEW.

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# 日本の教育

## New Education Movement in Japan

Meiji era (1867-1911), Taisho Era (1912-1926) and Showa Era (1926- )

Dr Prof. Minoru Harada

The origin of Japanese modern education may be traced back to the Education System Law enacted in 1872 (5th year of the Meiji Era). The school system launched then placed priority on the acquisition of knowledge and technical skill. This was a strategic arrangement in accordance with the national policy of Japan, which, having just shifted from her long-standing isolationist policy to that of opening up the country, was now urgently getting down to the work of 'enriching and strengthening herself' by introducing culture and civilization from all over the world.

Toward the end of the 10th year of the Meiji Era (1877), however, there arose a demand for cultivation of moral character. This brought about the proclamation 'Outline of Education' in 1879, an example of the reactionary policy of the conservative Government which attempted to counteract, by means of education, the upsurge of movements for democratic rights and criticism of the structure of society. This same demand also prompted the promulgation of the Meiji Constitution and the Imperial Rescript on Education. Side by side with this demand for character-building, the aspiration to become a wealthy, powerful nation continued to infiltrate into the consciousness of the Japanese people. In order to meet the demand for the development of national productivity, educational ideas such as Pestalozzi's inductive method of teaching and Herbart's five-steps were enthusiastically imported from Europe and the United States. In the field of philosophy, pragmatism advocated by James and others, New Idealism by Eucken and Bergsonian intuitive philosophy were introduced.

Dewey's democratic ideas exerted a profound influence over the Japanese educational world in and after the Taisho Era. The influence by such pioneers in the field of young children's education as Fröbel, Montessori and Ellen Key must be remembered also.

Budde's character-building education based on the notions of Eucken and Linde closely related to Schelling's viewpoint were also introduced, greatly influencing both the theoretical and practical fields. Besides these **standpoints based on individual freedom**, Kerschensteiner's viewpoint asserting citizenship over individualism also took roots in the Japanese soil, but what was dominant in the educational world in the Taisho Era was the liberal education with freedom and equality as its root, respect for individual character, and child-centred and experience-centred **standpoint as its principle**. It not only bore rich fruit in the theory of education but also resulted in the most innovating educational movements ever seen in Japan.

It goes without saying that what lay in the background, what drove these educational ideas forward, was the current of democratic thought. And this background was part of world history too. For the success of the Russian revolution and the defeat of German imperialism were regarded as victories for democracy. In addition, there were the newly instituted League of Nations, universal suffrage, movements for women liberation and a quickening of labour movements; all of which shook the Japanese thinking world to its foundation.



## Eight Creeds of Education

Education in the Taisho Era based on liberalism and democracy is best represented by the so-called 'Eight Great Creeds of Education'. These eight creeds, proclaimed for the first time at the summer study conference held at Tokyo Higher Normal School in the 10th year of the Taisho Era (1921) under the plan of Tomeru Amako, a member of the Scientific Association of Japan, literally spread like wildfire all over the educational field of Japan.

These creeds, distinguishable from each other according to the personality and academic standpoint of the advocate, share, however, a common characteristic in their views on education, children and study. It is that they regard children themselves as the centre of education. In other words, they oppose a heteronomous, teacher-centered, cramming method and emphasise the child's free creativity and capacity to grow. It was indeed a Copernican change from the traditional way of teaching. Though these eight creeds recognized the free growth of children and derived their educational theory and practice from this, they can be divided into two groups; namely, those who based their standpoint somewhat on Dewey's experimental empiricism and those who supported the German idealism, especially Paul Natorp's Neo-Kantian idealism.

These eight creeds, having been formed out of influences from abroad, cannot claim to represent an educational trend unique to Japan. Neither would it be appropriate to attribute each of the eight creeds to its advocate's sole originality, for they were founded in Western currents of thought. However, these ideas from abroad were digested by them until they became their flesh and blood so that they could successfully embody these thoughts into their own educational practices. It may be said that they chose to place themselves in the vanguard of modern history and education, and out of what they absorbed, they developed and reformed a new educational philosophy of their own. And what enabled them to do so was the youthful, flexible spiritual climate of the Taisho Era. It should always be highly appreciated that these

pioneers, braving all opposition and slander, faithfully engaged in the pursuit of their principles. These eight creeds and their advocates were:

Tezuka, Kishie: Liberal Education  
Higuchi, Choichi: Education by Self-study  
Kono, Kiyomaru: Autonomous Education  
Inage, Kinshichi: Creative Education  
Chiba, Meikich: Gratification of Impulses  
Oikawa, Heiji: Dynamic Education  
Katagami, Shin: Literal Education  
Obara, Kuniyoshi: The Whole Man Education

These creeds were the cream of the educational world in the Taisho Era. Excepting Kinshichi Inagi, who was a professor of education at a university, the protagonists were engaged in actual school teaching. This is the point most worthy of notice. Taisho democratic education flared up, not from the Education Ministry not from the universities, but from the classrooms where teaching was going on. It was a movement, not bestowed from above, but which irresistibly welled up from among the teachers. It was an attempt to bring about the 'century of children' seeking the centre of education in the world of children despite opposition from the government and prejudices of the world at large.

Brief accounts will be given about our fore-runners in new education movement. In the Meiji Era there appeared three educators, among others, who sowed seeds which were to bloom into the new education movements in the Taisho Era. They were Masataro Sawayanagi, Tomeru Tanimoto and Shigenao Konishi. Detailed accounts about these predecessors will not be given here, but it was their followers such as Takeji Kinoshita, Heiji Oikawa, Kentaro Noguch and Kuniyoshi Obara who put their theories into practice. The name of Mrs Motoko Niwa, a unique woman educator, should be added to them also.

### **Takeji Kinoshita and Elementary School Attached to Nara Women's Higher Normal School**

One of Kinoshita's contributions to education is his experimental research on methods of study and learning. In his 'Principles of Study', he highly esteemed the pupil's own voluntary, autonomous activities, and developed the method of self-controlled study.



In 1922 (10th of Taisho), when a monthly 'Research on Study Method' was launched, he wrote in the inaugural address,

Study is life itself. Life is study. The whole of every-day life is the classroom where self controlled study is carried on. It is the mission of the teacher to free himself from the teacher-centred education which, dis-regarding humanity and self-controlled study, has become merely instructional. It is the mission of the teacher to find a way to become human himself and help children to become human. Self-controlled study and earnestness enable the child to grow in step with the growth of the teacher and the teacher to grow with the growth of the child.

This passage shows the core of the educational principle of Kinoshita, who led the Japanese education away from the traditional forms. 'Group study' advocated by him bore rich fruit when it grew into 'Multi-subject study'.

### **Masataro Sawayanagi, Kuniyoshi Obara and Education of Seijo Gakuen**

The trend of the education in Japan from the Taisho Era to the Showa Era with 'Return to children' as its appeal aimed at educating children as they are and as human beings; in other words, it aimed at the education 'of a human being as a human being into a human being'. There was in this trend a shift from the closed society to the open society. With these historical social conditions as its background, Seijo Gakuen was founded in 1917 (7th year of Taisho) under the leadership of Masataro Sawayanagi, and under the directorship of Kuniyoshi Obara, who was entirely entrusted with the school. Obara says,

It was the pursuit and development of real education that Seijo aimed at. It was to get rid of the formalized, dried-up education. In other words, to my mind, Seijo managed to make it possible for a very liberal education to take place of the illiberal education in the past. By liberal education, I mean, not the so-called free education, but the kingdom of education where life and liberty are enjoyed.

The principle of the whole man education, backed up by experimental research on study methods and the achievements made by child psychology, flared up as a beacon of educational renovation. The following tenets were proclaimed when the school was founded:

1. Respect of individual personality: efficient education.
2. Education in the heart of Nature; cultivation of fortitude and tenacity.
3. Education of feelings: cultivation of appreciation.

4. Education based on scientific research.

Under these principles, the following educational methods were followed:

1. Admittance of pupils and students in autumn as well as in spring.
2. Free shift of pupils to upper or lower class according to their ability and progress.
3. 30 or fewer pupils in one class.

They put these policies into practice, disregarding directions from the Education Ministry. This liberalism was applied to the choice of subjects, which were not always based on the Ministerial ordinance. For example, at the elementary school of Seijo Gakuen, the course of study was as follows:

1. Moral education is given in and after the fourth grade.
  2. Mathematics is taught in and after the second grade.
  3. Natural science is started in the first grade.
  4. History and geography are taught in and after the fourth grade.
  5. Penmanship is started in the second grade, using not a hair pencil but a lead pencil.
- Algebra, geometry and graphs were included in mathematics. Art course included painting, designing, handicraft, carving and appreciation of works of art.

'Creativity is born out of freedom' was the motto of the Seijo education in its early days. One of the new methods was self-study system which attracted much attention. Self-study is a 'free-study'. It also means 'freedom of study', 'learning of freedom through study', and indirectly, 'study for freedom'. Self-study was not merely a study conducted by children on their own, as was sometimes mistakenly considered. For the practice of self-study, detailed text-books were prepared by teachers so that the pupils, turning over page after page and hearing the teacher's silent voice, could pursue his course for himself. Each pupil had a progress card on which were precisely recorded the progress and evaluation of his study. Self-study was conducted mostly in the morning hours, and in the afternoon classroom lessons were given, and a group study system was adopted in the case of experiments and investigation. This self-study system naturally found much in common with the Dalton Plan, and was approved of and praised by Miss Parkhurst, the founder of the plan, who visited Seijo more than once.

**Mrs Motoko Hani and Jiyu Gakuen Education**  
Jiyu Gakuen was founded by Mrs Hani in



1921 (10th year of Taisho). In order to carry out her educational principle to educate a real, free, 'thinking, living and praying' person, an education characterized by Christianity and liberalism was conducted in a home-like, autonomous community life.

With the Christian view of the world as its backbone, Jiyu Gakuen education followed its motto that the humane possibility inherent in the child should be cultivated through self-active training in a small-group, family-like community life. This school became a spearhead for forming a new society, and students educated there went into the world to engage themselves in the work of improving society. The first group of its graduates joined forces in the movements for consumers' co-operative society, the second in the movement for the establishment of settlement in rural community, the third group in the art and craft movement, and the fourth group in the movement for rationalization of home life. Thus they tried to apply what they had learned at their alma mater.

### **Kuniyoshi Obara and the Whole Man Education of Tamagawa Gakuen**

Tamagawa Gakuen was founded by Kuniyoshi Obara in 1929 (4th year of Showa) with the boarding-school education as its core. In spite of the remarkable spread of mass-education with students cramming for entrance examinations to higher schools and future success there reappeared a demand for the spirit and education of 'Juku' private school where once Japanese youth received personal attention. A number of 'Juku' private schools came into existence all over Japan, where students were educated under the influence of the strong personality of the particular headmaster. Their education was often based either on ultra nationalistic patriotism, radical revolutionary ideas or overheated faith, and therefore, education that aimed at the formation of a whole man or the establishment of modern society could not be expected of them. Among those 'Juku' private schools, Tamagawa 'Juku', while inheriting the fundamental principle of 'Juku' spirit that was handed down in the Japanese educational tradition, tried to modernize it at the same time. Danish gym-

nastics developed by Niels Bukh was introduced and Austrian ski expert Schneider was invited personally to instruct the pupils and students of Tamagawa. Through intercourses with international scholars and educators, the spirit of harmony between individuality, nationality and humanity, humanistic morality and Christian spirit were instilled in the youthful hearts and became their backbone.

It is true that in most of these 'Juku' private schools all over Japan, much emphasis was being placed on work education in order to train the spirit and resist the trend of too much intellectual training. But it is also true that there were often instances where work education seemed to be conducted in an unscientific and even irrational way. Work education or *arbeitschule* of Tamagawa Gakuen was entirely different in nature. Taking part in farming, printing, engineering work and repair of roads, children actively participated in the construction of the school. Classroom work itself was *arbeitschule*.

At the time of its foundation, Tamagawa Gakuen consisted of Kindergarten, Primary School, Secondary Boys' School and Secondary Girls' School, and in 1939 Tamagawa Technical College was authorized. With the founding of the departments of agriculture and literature in 1947, the school was recognized as a university, to which the departments of technology and Correspondence Course in Education were subsequently added. Tamagawa has now developed into an **institution consisting of kindergartens up to graduate school** with the enrolment of more than 7,000 students and pupils.

### **Obara and his Whole Man Education**

Obara says, "Education should include the whole of human culture. I believe that there are six phases to human culture, namely, learning, morality, arts, religion, body and life. The ideal of learning is truth, that of morality is goodness, that of art is beauty, that of religion is holiness, that of the body is health, and that of life is wealth. The goal of education, I think, is to cultivate these six values of truth, beauty, goodness, holiness, health and wealth, of which the first four



represent the absolute values while the last two the practical values. I wish to see these six cultural values bloom in harmony just like a flower blooming in the garden in autumn". "There seem to be two opposite sides to everything under the sun. Body and soul, conflict between desire and intelligence, a painful conflict in duality, antinomy — this is the reality of being a human being. And it is this individual personality and confrontation that enable things and beings to exist. Existence consists of endless confrontation and endless unity."

Based on this educational theory and principle, the curriculum was formed and study

was conducted through everyday life and experience, cultivating intelligence, morality and artistic sense. Side by side with this formation of a whole man, there went on and still go on group study, community life, and international education to cultivate international insight. An individual is encouraged to try to live in a group, in the world, and with the world, and there lies the gist of Tamagawa education.

I have so far referred to a few of the educators who have devoted their lives to the new education movement in Japan. I shall be greatly delighted if I shall have a chance in future to dwell on each of them.

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## A Study of Primary Education in Meiji Era

### — Upon the Esthetic Education for Young Children —

Ei-itsu Nishiwaki, (Department of Pedagogy)

The esthetic education of primary schools in Japan began about 1906 (the 39th Year of Meiji Era). Dr S. Konishi, Prof. of Hiroshima Higher Normal School, who had just returned from Germany where the movement of artistic education prevailed all over the country, gave at first a lecture on 'Education of good taste' (esthetical education) for the teachers of primary and secondary schools.

The esthetic education for young children, however, had been in practice thirty years before. The Kindergarten attached to Tokyo Girls' Normal School at the outset had three subjects which were composed of **object-subject**, **beauty-subject** and **intellectual subject**. The first aimed at observing the natural and daily life objects, the second at visualizing the beautiful and interesting pictures, and the third at developing the intellectual ability by playing with toys.

Japanese education in common schools in 1880, stood on H. Spencer's three principles, i.e. intellectual, moral and physical education.

But the teaching of kindergartens was directed by Fröbel's theory to bring up young children. In those days 'Principles and Practice in Teaching' by an American, J. Johonnot, was translated by H. Takamine and by N. Ariga, too, and it was made clear that education was divided into four parts: intellectual, moral, esthetical and physical. And J. H. Pestalozzi and F. W. A. Fröbel were introduced to Japan. The common schools derived from H. Spencer enforced the intellectual, moral and physical teaching, especially moral, but the kindergartens inspired by Fröbel esteemed the esthetical teaching by playing with gifts (Onbutsu).

The three oldest kindergartens in Japan were Kindergarten attached to Tokyo Girls' Normal School founded in 1876 (9, Meiji), Osaka Prefectural Model Kindergarten in 1879 (12, Meiji) and Osaka Municipal Aizyu Kindergarten in 1880 (13, Meiji). Among these kindergartens, only the last actually exists at the centre of the industrial Osaka City, and is called 'Osaka Palace Kindergarten' (Goten-Yotien), which has a beautiful garden, an artificial hill and many old teaching materials, including gifts (Onbutsu), beautiful coloured booklets, musical instruments and so on. In there the kindergarten teachers give the esthetic education for their young children.

This paper was given out at the Falkirk Conference, Scotland, 1972.



# The history of the Japanese Association of the World Education Fellowship

Zenji Nakamori, Tokyo.

The World Education Fellowship was established in 1921 on the suggestion of Mrs Ensor. Since then its headquarters have been situated in London and as we know it has been successful in setting up branches in many countries of the world. The Japanese Association of the World Education Fellowship, has experienced three distinct periods.

The first began in 1930, when the New Education Association was established under the chairmanship of Entaro Noguchi and lasted until 1941. The second period dates from 1955 when the new association named the International New Education Fellowship started under the chairmanship of Dr Sumie Kobayashi who resigned in 1967. The third period has come to the present since Dr Kuniyoshi Obara was appointed chairman in 1967 and the name of INEF was changed to the Japanese Association of the World Education Fellowship. Each of these three periods developed its own characteristic activities, which I would now like to consider.

## (1)

The first period started with the foundation of the Association in June 1930.

The association was organized on the following principle.

“In general education should always be in keeping with the times. The progress of our times keeps demanding reforms in education . . . People of the same spirit in this country are getting together to organize the New Education Association and we hope to accomplish the mission for true and new education while keeping in touch with the overseas organization which has already started in that direction.”

According to this statement the association aimed at making contacts overseas as well

as making efforts to advance and develop the new education at home. It was listed that to accomplish this aim activities such as researching into the new education, editing and publishing books and magazines, holding lectures and seminars, starting new schools and keeping in touch with WEF should be carried out.

Originally the movement began under the influence of America and Europe but with the establishment of NEA, the real study and practice of new education was stimulated for the first time, strengthening true international relations. It was epoch-making that a Japanese educational group formed an association within an international organisation.

What kind of education did the New Education Association intend to develop? The slogans of 1933 show its character distinctly.

“To appreciate the importance of the period of childhood and to develop from it a new force in the creation of culture.”

“To lead the next generation to the accomplishment of a cooperative society in which people might display their individuality.”

“Grounded on the concrete circumstances of life, to construct fresh and new materials for education.”

“To put a high value on industrial training and encourage vigorous spontaneous activities.”

“The educators to live with a love for education, the human race, and for humanity.”

The first publication of the Association was named ‘Shinkyoiku Zasshi’, which began in February of 1931. Then in 1933 the title was



changed to 'Shinkyoiku Kenkyu' and again it was changed to 'Nihon Shinkyoiku' from September 1938. It can be said that changing the name of this journal improved its character and through it the New Education Association has always breathed fresh air into our educational system.

The main activity of the period of NEA was the Pan Pacific New Education Conference in 1937. The conference was held on the theme of 'Japanese culture and Education' from 1-7 August in the auditorium and in the classrooms of Tokyo Imperial University.

Among a total of 800 participants at this conference were 67 from America, India and the Philippines, 304 from Japan and many special observers. The procedure at the conference consisted of a general session, group meetings, observation, trips, and informal meetings. What is worthy of special mention is that the opening ceremony was broadcast throughout the nation. The speeches at the general session were given by Chairman Entaro Noguchi and President Albert Lang of Fresno University in America. The group meetings were held in twenty two different places and every day animated reports regarding the study were introduced. During this period 'International Education Seminars' were held five times. At the seminar such lectures as 'The Dalton Plan and the new curriculum in America' by Helen Parkhurst and 'The value of art education in a liberal education' by Katharine Paul, a former San Francisco City School inspector, were given.

Chairman Entaro Noguchi gave a paper on 'The advancement of New Education and its next step' which was published in a special edition of 'Shinkyoiku Kenkyu' and affirmed that the conference brought good results.

Though NEA succeeded in holding such a conference, it might be helpful for us to consider the conferences sponsored by headquarters and our relations with them.

They have been held regularly since the first one in Calais, France, in 1921. Dr Sumie Kobayashi attended the fourth conference

held at Locarno, Switzerland in 1927 as the first Japanese representative. His report to Entaro Noguchi on the conference on returning to Japan resulted in the establishment of NEA. Since then someone has attended each conference, and though the number of delegates has been small, we have kept contact with headquarters.

The New Education Association as above described, has promoted an active movement with emphasis on international exchange but after 1935, because of the political climate and rise of militarism in our country, NEA was driven into a situation where it had to stop its activities. Besides, due to the sudden death of Chairman Entaro Noguchi, it was obliged to dissolve and to stop publishing. War and the new education movement could not exist together and finally the New Education Association which had lasted for eleven years, ceased.

## (2)

The second period, after some time had elapsed since NEA, was based, in 1955, on the foundation of the International New Education Fellowship when Dr Sumie Kobayashi was appointed chairman. It published 'Kokusai Shinkyoiku', in March 1955. In its foreword the aims of the INEF was written as follows.

"Since the war education in our country has progressed towards the establishment of democratic reform within the educational system, its content and methods. The movement of NEA which lasted from 1930 to 1941 was a pioneer of today's new education. The historical and social reality, however, has caused changes in the concept of new education. Though no difference can be recognized in respect of fundamental human rights and the intention to build up personality, the task of bringing peace at home and abroad and promoting the happiness and culture of human society is a heavy assignment for today's new education."

The International New Education, following the underlying spirit of NEA, aims at the ad-



vancement of education in such a manner as to conform with the existing conditions and spirit of the times in our country without being governed by narrow-minded ideology.

The great activity of this period was the holding of the World Education Conference in 1957, in the third year of INEF.

The theme of the conference was 'The world society and the young generation' and it was held with the object of character building which will contribute to the realization of a world society, appealing to the young generation.

The participants of this conference were 26 Americans, 13 Taiwanese, and a small number of people from other countries, which brought the total of foreign delegates to 60. Japanese participants numbered 450.

At the conference, after each foreign delegate from the Philippines, from America and from Taiwan had given reports on 'The young generation in our country' some of the outstanding educators in Japan proposed several matters and problems such as 'New outlook for the World' (Eijiro Inatomi), 'Intellect and scientific and technological education' (Magoichi Kaneko), 'Mass communication and Education' (Kanji Hatano), 'Education for international understanding' (Katsuo Kaigo) and 'International Understanding and Language' (Soichi Kato). At each of the group meetings animated discussion developed.

As well as this, special lectures were given by Professor Tetsuzo Tanigawa, whose topic was 'On the Japanese culture', and by Professor L. G. Thomas on 'The place of discipline in the progressive education'. The conference closed with the following statement agreed upon by all. In it we can see the solid results of the conference and the resolution that participants would strive for in the future.

"All human beings of the world are eager to live in freedom, prosperity and true happiness. This aim can be reached only when the world has become one society based on

mutual understanding and friendship. Here all the participants of 1957 World Education Conference in Tokyo confirm the desire to make every effort to encourage the young generation in the same spirit, to move towards this high ideal."

Though the movement of the International New Education Fellowship was not so active thereafter as Chairman Sumie Kobayashi wrote in the 'Nihon Shinkyoiku Hyakunenshi, the magazine, 'Kokusai Shinkyoiku' was published without delay and study meetings, lectures and residential study groups were held from time to time.

Furthermore it set up branches in three different places and under each sectional leader, meaningful activities were put into practice.

Meanwhile, international exchanges continued and we welcomed Mr and Mrs Raymond King from England, outstanding members of NEF, and Harold Rugg from America. Also the late president Saiyidain came to Japan as a guest of the National Institute of Education and discussed the matter of international exchange between NEF and our group. Furthermore, in 1966 'The Story of the New Education' by William Boyd and Wyatt Rawson was translated into Japanese by the administrative members of our Fellowship. This excellent work giving the historical development for the new education greatly contributed to our study of education.

For various reasons, in June 1967 Dr Sumie Kobayashi offered the chairmanship of INEF to Dr Kuniyoshi Obara. As mentioned before, Dr Sumie Kobayashi was a leading person in the establishment of NEA and moreover, being a representative and promoter of INEF he had been burdened with the whole responsibility. As Dr Kobayashi exerted himself wholly to the development of the association, it can be said that he lived and died with the new education.

### (3)

The third period of our association began when Dr Kuniyoshi Obara became chairman



and in October of 1967 INEF changed its name to the Japan Association of World Education Fellowship following the change of NEF's name to World Education Fellowship. The aims, somewhat abbreviated, were:

"To advance the notion of education based upon a democratic ideal, and to contribute to world peace,

"To attempt to fill the urgent need for independent and broad-minded persons as educators,

"To learn from the legacy of the educational pioneers of the past, from all parts of the world, and to foster the development of men and women capable of establishing a new age."

Fortunately Chairman K. Obara, an educational reformer in the new education in our country, advocated Character Education and he is the man who put this into practice, bringing to completion Seijyo Gakuen and founding Tamagawa Gakuen. As soon as he became chairman, he appealed to many people to get together in the new movement, which has grown into a big organization of more than a thousand members.

Our association involves itself in research projects, international exchanges for the study of education, lectures and seminars, and the publication of the magazine. Since December 1967 'Kyoiku Shin Jidai, has been published monthly and it has won popularity as a magazine of high rank.

Educational Study Conferences have been held once a year. The theme has been the educational problem of the moment and so far the purpose of education, educational engineering, school management the training of teachers, have been discussed. Someone always attends the international conferences sponsored by headquarters. Last year we sent Professor Bokumin Tsuchiyama of Tamagawa University to the Scottish conference as a representative, and through him we requested that the 1973 International Conference should take place in Tokyo.

As explained before, we held the Pan Pacific New Education Conference (1935) and Education World Conference (1957) in Japan under our sponsorship, both of which contributed to the reform of education at home and abroad. However, the international conference sponsored by the WEF has never been held here, and since our request that the conference should be held in Tokyo was accepted at the general meeting in Scotland, our association has begun various preparations to make it a successful one.

It has been decided, to take as our theme 'Education which starts a new age — What can teachers do.'

At this conference we shall not consider an education which fits pre-conceived ideas or policy but will discuss what the educators themselves consider should develop, as they foresee the age to come. It is a challenge to start a new age through education. We hope that this conference will be an inspiration throughout the world.

The biggest activity of this third period of our association is to make the coming conference successful through the ability and leadership of Chairman Obara and our members' cooperation and unity.

Zenji Nakamori is assistant professor at the Tamagawa University, Tokyo, and editor of Kyoiku Shin Jidai, the Japanese journal of the WEF. At the Scottish conference, in 1972, he agreed to become an associate editor of the 'New Era'. Editor of several books on the history of education in Japan. Business manager of Japan section and the member of Advisory Board of WEF (Japan).



## SONNENBERG INTERNATIONAL CENTRE

Motto:

Talk together, overcome prejudice, understand one another, act responsibly.

The Sonnenberg Centre, which stands in the beautiful Harz Mountains near St. Andreasberg in the Federal Republic of Germany, would like to draw attention in particular to three of its conferences this year. They are all international, but knowledge of German is not necessary.

26 June to 5 July

“The comprehensive school — the concept and the problems in the field”

27 July to 4 August

“The content and aims of pre-school education”

6 to 15 August

“The education system and social development — an international comparison”

These and many other conferences on social and political themes are held during the year. The inclusive fee is DM120 or DM130 for specialist conferences (students DM104 or DM110).

Further details can be obtained from:-

Ray Bomber,  
Hon. Publicity Officer,  
Sonnenberg Association of Great Britain,  
33 St. Margaret's Road,  
Stanstead Abbots,  
Ware,  
Herts.



# Organisation Mondiale pour l'Education Préscolaire

## World Organisation for Early Childhood Education

Following upon the interest shown in the article by Lady Allen (p.13 January/February 1973) on 'An Adventure Playground for Handicapped Children', which was first written for OMEP, the editors are pleased to give details of the Organization below.

As with the Fédération Internationale des Communautés d'Enfants ('New Era', p.224 November 1972) and the Association for Childhood Education International ('New Era', p.39 March 1973), the World Education Fellowship, of post first-war vintage, shares much in terms of its objectives, history and association with Unesco. It is hoped that members of the four bodies may collaborate where this is appropriate geographically, and that articles of common interest may be ex-

changed — those written in French being specially welcome for publication in the 'New Era'.

### OMEP addresses:

Headquarters, 101 bis, Rue du Ranelagh, 75  
PARIS xvi, France.

United Kingdom Committee:

Chairman, Miss Margaret Roberts, 18 Woburn  
Square, LONDON, W.C.1., England.

### Journal

International Journal of Early Childhood.

Journal International de l'Enfance Préscolaire.

Revista Internacional de la Infancia Pre-  
escolar.

**Editor: Professor Anne McKenna,**

Department of Psychology, University Col-  
lege, DUBLIN, 4. Ireland.

The World Organization for Early Childhood Education, known as OMEP from the initials of the French translation, Organisation Mondiale pour l'Education Préscolaire, is an educational organization to assemble people, who in various capacities, are connected in their work with or are interested in children up to eight-nine years of age. It works for the promotion of research about young children, the dissemination of knowledge about them and the amelioration of any unsatisfactory or harmful conditions affecting them.

### The Intention of OMEP is

To promote the study and education of young children.

To foster happy childhood and home life and so contribute to a better understanding between nations and to world peace.

To help all to acquire more knowledge and skill in their work with children, and to know more about how to provide opportunities that satisfy children's needs.

To prepare opportunities and possibilities for professions and organizations to cooperate in serving these objects.

OMEP tries to provide a meeting ground for representatives

1. of different professions, such as preschool educators, psychologists, pediatricians, child psychiatrists, social workers, architects, administrators, etc., all having an interest in the healthy development of young children.
2. of different nations all over the world.

### The Origins of OMEP

In March 1946, when the world was still in a turmoil after the war, Lady Allen of Hurtwood from Great Britain travelled in Scandinavia lecturing. She met many people interested in early childhood education, such as Miss Ella Esp (Norway) and Mrs Alva Myrdal (Sweden), and discussed with them how to create an international organization that would promote a greater understanding of young children and bring closer together those working in this field.

A group of interested people from different countries — gathered in London in July 1946 — formed an informal Preparatory Committee which met again in UNESCO House, Paris, in November 1946. Representatives and individuals from many countries were invited to be present. Two outstanding educators joined the Preparatory Committee, Madame Suzanne Herbinère-Lebert, a General Inspectrice of the Ecole Maternelle in France, and Mr Jens Sigsgaard, the Principal of a Training College for Nursery School Teachers in Denmark. The plans to create a world organization for early childhood education were brought to the UNESCO Assembly for discussion there some days

later, where members expressed agreement and warmly supported the idea. This work was continued by a further meeting of the Preparatory Committee in Copenhagen in May 1947.

Finally, at a meeting in May 1948, in Paris, the Committee decided to send invitations to all governments, many organizations and individuals to attend a World Conference of Early Childhood Education in August 1948 in Prague, to follow a World Seminar in Childhood Education organized by UNESCO at the same place. Eighteen countries from five continents were represented at this conference where lectures by leading psychologists and educators gave the basis for important professional discussions. The main task, however, was the systematic planning of the international organization. Mrs Alva Myrdal (Sweden) was the President of this first World Assembly and became the first president of OMEP. National Committees were soon set up in 11 countries where they took up the work for early childhood education in the spirit of the Prague conference.

The second World Assembly was held in August 1949



in UNESCO House, Paris, with Lady Allen of Hurtwood (Great Britain) as President. This Assembly, where 33

countries were represented, adopted the Constitution of OMEP.

### OMEP'S General Ideas

OMEP believes that in planning for education, as for the planning or building of any sound structure, consideration of a sound and firm foundation is essential. The education of the child during his early years may not be formal or academic, but it is basic to all education because attitudes towards one's self, towards others, towards achievement, and towards many other basic values are learned in these early years.

As OMEP is gaining information and experience in working with young children, certain general facts of a profound nature become clear:

- a) The early years of childhood, including infancy and the pre-school years, are the most vulnerable years — and therefore most urgently and critically in need of care and protection. Beneficial services for young children should have high priority.
- b) The time, effort and money expended in support of the young child, wherever he may be found, is an investment for his entire future and that of his nation. Sound programmes produce more value in these early years than is perhaps ever again possible.
- c) Appropriate educational opportunities for the young child counter later social, emotional and mental disturbances and help to develop each child's potential as fully as possible.
- d) The importance of early education is accentuated by the fact that during his years of dependency the young child cannot be considered apart from his parents. The child's early education necessarily involves parent and family life education. Here prejudice and superstition can most readily be overcome. Here attitudes towards change, towards new ideas, towards human relations, towards learning, are most amenable.
- e) Education is a sequence, as life is a sequence. The child's initial readiness for peer relationships, for contacts with adults outside the home, for satisfying his intellectual curiosities, his need to play, to explore, to experiment — all these are stepping-stones in his education. The pre-school child is an educable, learning child long before his formal admission to compulsory schooling at six or seven years of age. Pre-school education is the first step towards the beginning of elementary education.
- f) The child emerges from his infancy having acquired the tool of language and the appetite for companionship and he is ready to venture from home to his peer group.
- b) Gradual rather than precipitous change from the accustomed way of life of young children. It is important too in setting up group programmes for the education of young children that some long-range plans for training of teachers in the field of early childhood education through a recognized university or teacher training institution be initiated. If geographic distances prevent attendance at such an institution, extension courses should be made readily available.
- c) Time should be generously allowed, scholarships offered and encouragement given in every way possible to potential promising teacher candidates to help them acquire the necessary skills and basic theories. Recognition of the nursery, kindergarten and primary teachers' professional status, as equal to, though different from, that of the elementary or secondary teacher is also appropriate and necessary.
- d) A few demonstrations in key areas in a flexible and rewarding native pattern can be helpful. Little by little, with minor changes and improvements these plans can be repeated with the help of a few well-selected, intelligent and interested mothers, under the guidance of a well-trained and sympathetic teacher.
- e) Teachers of children of this age need to have the understanding and support of the government and community leaders, who can help to provide the sympathetic and sustaining environment in which to work.

In those countries where there is no National or Preparatory Committee, application for **associate membership** may be made by national organizations direct to OMEP's Acting Headquarters to be decided upon by the Council. Member organizations other than national committees pay US \$10,- per year.

**Individual membership** may be granted to persons who want to be in contact with OMEP's activities and agree to OMEP's purpose. They pay an annual fee of £1.00 or US \$3,-.

OMEP has a current membership of thirty-one national committees with five committees in preparation, associate members in three countries, and individual members in ten countries.

**Founders** appointed by OMEP's Council are Lady Allen of Hurtwood (UK), Miss Ella Esp (Norway), Mme Suzanne Herbinière-Lebert (France), Mrs Alva Myrdal (Sweden), Mr Jens Sigsgaard (Denmark).

**Honorary** members are Miss Alice Claret (Belgium) (†). Mrs Tatjana Marinit (Yugoslavia) (†). Dr Ernst Kothbauer (Austria). Miss Phyllis M. Pickard (UK).

### Some current Activities

- 1 OMEP holds an international Convention every two or three years on some aspect of early childhood

Because of these facts, OMEP believes it is important that emphasis be given to the education of teachers and supervisors who will be responsible for pre-school programme. A wide variety of programmes are being considered and demonstrated in many countries and OMEP believes that the following guide lines which are useful to countries everywhere should be brought to the attention of all groups responsible for the well-being of young children:

- a) Young children of pre-school age can benefit greatly by an informal, friendly, well supervised programme close to home. With a limited but sufficient number of companions, skilled supervision, sufficient and appropriate play materials and equipment, a good health programme with good nutrition, physical, intellectual, spiritual, mental and emotional needs of the young child can be met. To carry out such a programme, it is essential to have well-trained and experienced supervising teachers in addition to the social work and health workers.



education. This is open to all members and to other interested persons.

!! OMEP has an International Journal of Early Childhood with 2 issues a year.

III OMEP publishes a series of booklets on subjects related to preschool development and education. OMEP also publishes extensive reports of its international Conventions in the Journal.

IV OMEP has consultative status with UNESCO, UNICEF, and UN Commission for Economic and Social Affairs, and sends representatives to the meetings of these bodies. Cooperation is sought with other international organizations having similar aims.

OMEP has cooperated with UNESCO on projects of mutual concern, such as:

A seminar on the training of teachers.

A world survey of nursery schools.

A study of children's drawings concerning the family.

A seminar on parent education.

A bibliography on trends in early childhood education.

A bibliography of children's books which promote a positive attitude about people and a wholesome human relationship to various cultural groups.

A survey of the status and education of preschool teachers.

An international questionnaire on playgroup conditions.

The following publications have been issued in co-operation with UNESCO:

OMEP's Newsletter 19 issues.

Reports of OMEP Conventions.

The education of Parents of Children of Pre-school Age.

Current School Enrollments, UNESCO, 1969 (pre-school enrollments).

Pre-school Education. UNESCO Abstracts 1960.

Understanding of Others. A bibliography of books for children, 1962.

Space for Play, 1964.

Your child is Growing, 1969.

V National and Preparatory Committees follow the plan of work established by the Assembly, but in all other respects are free to work in their own way. They work in different ways according to the situation in the home country. Among their activities may be mentioned that they promote research on early childhood education; conduct surveys of nursery schools; encourage parent education; prepare and publish pamphlets for parents and the public on child care and education, nursery schools and kindergartens, playgrounds, toys and books for children; foster the training of teachers for young children; hold national conferences and provide similar services.

Some OMEP National Committees celebrate every other year a well-known educator or psychologist, or dedicate a special day to reunions about one specific problem.

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Note. Readers may like to be reminded of the article by Michael Fielding (Jan./Feb. 1973) on School Councils, in which he advocated pupil participation but did not appear to consider the parents or non-teaching staff; and of that by Charles Bailey (March 1972) who held that responsibility for education should be firmly in the hands of professional educators. A.W.

## Participation by Belgian parents in the life and running of the schools.

(Summary)

Nelly Arnauts, Brussels.

For a very long time parents have left the education of their children to the teachers and the priests. Schools have been run under harsh discipline and the teaching has tended to be imposed and inflexible.

However in November 1962 the Council of Europe declared that parents ought to be involved in all matters concerning the direction of studies and in the conditions of work and life in the school. In Belgium is now to be found a National Council of Parents the strength of which has no equal in other parts of the world. The towns of Arlon, Brussels, Liege, Charleroi, Mons regularly ask for speakers to inaugurate 'parent-teacher associations' and a breakthrough has occurred at the provincial level.

We may designate six groups which have a hand in how schools are run, namely the state or regional commune (local authority), heads of schools, teaching staff, other workers (manual, secretarial), parents and pupils. Although it is found, in general, that the common ground between parents and teachers is much greater than their differences, yet their functions and capabilities do differ and it is wise to demarcate clearly the areas of responsibility.

Some parents are, of course, more interested than others, but those who participate directly are democratically elected by their fellows. Pupils over the age of 15 in secondary schools participate in the management, too, of such matters as hours, direction of studies, homework, professional training, transport and school meals. Those of younger age in the primary schools are represented by their own parents at the class meetings.

It is becoming common for all the other workers in the school, not only teachers, to join in discussions of policy and organisation of practical affairs, where appropriate.

FAPEO, the Federation of Parents' Associations, of which Nelly Arnauts is General Secretary (rue de l'Etuve, 51 Bruxelles 1000) has done a great deal to foster these developments.



# La participation des parents Belges

## à la vie et fonctionnement des écoles

Nelly Arnauts, Bruxelles

“... dans le monde entier se développe à la faveur de l'élévation du niveau moyen de scolarisation, un vaste mouvement d'associations de parents et d'éducateurs qui cherchent à trouver ensemble les moyens d'éduquer, de transformer en adultes autonomes, les jeunes dont ils s'occupent en même temps.” Yves ROGER.

### **PREMIERE PARTIE:** L'esprit de la PARTICIPATION DES PARENTS

**I. Introduction:** Pendant longtemps les parents d'élèves furent tenus à l'écart de la vie scolaire. Des années durant, il leur fallut se contenter d'admettre ce que les maîtres voulaient bien leur dire à propos de la façon dont leurs enfants se comportaient incapables qu'ils étaient, pour la plupart, de comprendre, à fortiori d'émettre un avis sur les questions pédagogiques. Le maître n'était-il pas celui qui, avec le curé détenait le pouvoir de régner sur des élèves passifs? Une discipline draconienne des châtements corporels, des punitions stupides étaient monnaie courante; l'enseignement était, dans la plupart des cas, à sens unique, magistral... le moins qu'on puisse dire est que le dialogue en était exclu.

Il faut préciser que l'instruction obligatoire en était alors à ses débuts, que la plupart des enfants des classes modestes se traînaient sur les bancs de l'école jusqu'à ce qu'ils soient mis au travail dans des conditions souvent difficiles. Ne dépassaient alors le niveau de l'enseignement primaire que les fils issus des classes aisées, capables ou non.

Cette situation perdura aussi longtemps que le niveau des connaissances des parents ne leur permit pas de s'intéresser aux choses de l'éducation.

— **Dans l'enseignement officiel\*** il est apparu, il y a dix ans environ que les parents devaient être associés à la vie des écoles.

En novembre 1962, le Conseil de l'Europe déclara: “Les parents devraient participer à l'élaboration de toutes les mesures qui ont une incidence sur l'orientation des études, sur les conditions de travail et les conditions

de vie à l'école.”

Il ajoutait que ces parents devraient être représentés dans les organes paritaires à tous les niveaux et dans tous les secteurs d'enseignement et plus généralement d'éducation.

Dès ce moment, on parla de communauté éducative composée des maîtres, des parents, du chef d'établissement et du pouvoir organisateur de l'enseignement qu'il soit de l'Etat, des provinces, des communes que des personnes de droit privé.

### **II. Cette participation existe-t-elle?:**

#### **— Quelles sont ses formes? ses réalisations?**

On retiendra essentiellement que la participation peut se manifester au niveau de la classe par des parents élus ou mandatés par les autres parents des élèves de cette classe; cependant cette collaboration entre maîtres et parents est forcément limitée aux questions pratiques, à la collecte des desiderata des parents, à la discussion de problèmes spécifiques et locaux.

Elle repose en général, sur des contacts plus complets au niveau de l'école. Ils sont, soit institutionnalisés, soit le résultat d'une entente entre parents, chefs d'établissement, enseignants et jeunes.

Ils consistent à participer à l'administration de l'école; ils permettent aux parents, dans certains cas de participer aux décisions concernant l'utilisation des crédits mis à la disposition de l'école. Ils couvrent, en fait un certain nombre plus important d'objets que les représentations de classes et atteignent, de plus en plus, la véritable cogestion.



Ce n'est pourtant qu'au niveau le plus élevé, celui de l'administration supérieure, celui des ministres de l'éducation nationale, que la voix des parents peut se faire entendre sur les grands problèmes scolaires, peut peser sur les programmes et les méthodes, sur la politique générale de l'enseignement.

Il convient de citer ici l'exemple de la Belgique avec son **CONSEIL NATIONAL DES PARENTS** qui n'a d'égal en aucun pays au monde.

### **III. Que devrait-être cette participation des parents?:**

#### **A. QUELS PARENTS?**

Dans de très nombreux pays, dont le nôtre, les associations de parents d'élèves ont pris un essor à la fois sympathique et dynamique.

S'il n'a pas encore été possible — le sera-t-il jamais? — d'intéresser tous les parents aux choses de l'instruction et de l'éducation, il existe dans beaucoup d'établissements des noyaux plus ou moins importants de parents qui ont pris conscience de l'importance que pouvait et que devait revêtir leur action dans le cadre de l'école.

Ils estiment que si l'école est l'endroit privilégié qui se charge d'instruire leurs enfants, ils ont le droit et le devoir de participer à la vie de cette institution.

Il est indispensable que les parents qui sont chargés de représenter leurs pairs dans les relations avec l'école soient des mandataires désignés démocratiquement parmi les parents des élèves qui fréquentent l'établissement.

La durée du mandat variera selon que l'on est délégué de classe, membre d'un conseil d'école ou représentant d'une instance nationale. On évitera que des parents élus ou désignés soient aussi des enseignants parce que, même de bonne foi, ils auraient tendance à raisonner comme des maîtres et, d'autre part, ils pourraient se trouver en état de sujétion, s'ils enseignent dans l'établissement où ils représentent des parents.

#### **B. AVEC QUELS PARTENAIRES?**

La communauté éducative se compose du pouvoir organisateur de l'enseignement et du chef d'établissement, du corps enseignant, des parents et des élèves.

##### **1. Le pouvoir organisateur:**

Il s'agit généralement de pouvoirs politiques. L'Etat favorise la participation des parents à la vie et à la gestion de ses établissements scolaires.

Dans les écoles **communales** et **provinciales**, le chemin est tracé: des villes comme ARLON, BRUXELLES, LIEGE, CHARLEROI, MONS...; invitent régulièrement nos responsables à donner le coup d'envoi aux associations de parents de leurs écoles; au niveau provincial l'action est aussi largement entamée.

##### **2. Les chefs d'établissements:**

Il est évident que les chefs d'établissements participent en premier lieu à la gestion de ceux-ci. Ils sont les mieux placés pour connaître les événements, les droits et obligations légaux et réglementaires; ils sont souvent gestionnaires et comptables des fonds mis à la disposition de leur école par les pouvoirs organisateurs; souvent, ils peuvent appuyer les demandes exprimées par des partenaires auprès des pouvoirs organisateurs.

##### **3. Le corps enseignant:**

Que les maîtres sachent bien que les associations de parents dont sont issus les représentants des parents à la gestion des écoles ne sont pas des organes de contestation stérile. Ignorant les cas particuliers, elles se préoccupent de l'intérêt du plus grand nombre, elles feront abstraction des sentiments personnels pour s'élever aux plus hauts sommets de la discussion.

Dans les expériences en cours, il est démontré que la participation des parents et des enseignants débouche généralement sur une recherche des points de convergence plutôt que celle d'éléments de divergence. Les deux parties apprennent à se connaître, cherchent à se rencontrer, elles qui jusqu'il y a peu travaillaient sur des voies parallèles où aucun



aiguillage n'était prévu. Elles se rendent compte de leur complémentarité, de l'appui mutuel qu'elles peuvent s'apporter, de la nécessité de dialoguer pour le plus grand bien des enfants, sans doute, mais aussi de toute la communauté éducative.

#### **4. Les élèves:**

On pourrait difficilement songer à exclure les élèves des discussions relatives à la gestion de l'établissement qu'ils fréquentent. Bien au courant de la vie de l'école, ils sont aptes à proposer des solutions aux difficultés qu'ils rencontrent.

Il convient cependant de se demander à partir de quel moment, les élèves sont capables de représenter valablement leurs condisciples.

— Au niveau de **l'enseignement primaire**, on peut considérer que le groupe 'élèves' est représenté par le groupe 'parents'. Les parents sont généralement d'autant plus attentifs aux choses de l'école, que les enfants sont jeunes. Cependant, il est possible que l'avis des élèves soit communiqué au Comité de gestion associative du primaire soit par écrit, soit par des délégués élus appartenant au dernier degré du primaire.

— Au niveau de **l'enseignement secondaire**, on peut admettre que les élèves âgés de quinze ans aient suffisamment d'esprit critique non seulement pour choisir démocratiquement leurs mandataires mais aussi pour intervenir efficacement et avec pondération dans la gestion de leur école. Il n'est d'ailleurs pas exclu que des élèves plus jeunes puissent déjà réunir ces conditions. Il ne faut pas craindre que les élèves soient paralysés par la peur de faire état de leurs revendications devant le chef d'établissement et des représentants du corps professoral. L'expérience a déjà démontré que les jeunes n'étaient pas les derniers à présenter des solutions empreintes de bon sens!

Il est d'ailleurs bien évident que l'esprit qui doit régner dans ces comités de participation à la vie des écoles doit être tel que les élèves ne doivent pas craindre des 'représailles' de

la part des autres groupes: ce serait manquer totalement le but de la participation que de se souvenir, en dehors des séances, de "qui a dit quoi".

— Dans **l'enseignement supérieur**, notamment à l'université, les étudiants doivent défendre seuls leur point de vue, la participation des parents ne paraissant plus nécessaire, ni souhaitable à ce niveau.

La F.A.P.E.O. entend cependant jouer un rôle dans la question de l'articulation entre l'enseignement secondaire et le supérieur, les difficultés de "passage de l'un à l'autre".

#### **5. Les Educateurs-Personnel de maîtrise:**

Pour que TOUT le personnel d'école soit représenté, il est nécessaire d'insérer dans le groupe des mandataires des éducateurs et du personnel ouvrier.

### **IV. Participer à quoi?**

#### **1. Au niveau des classes.**

C'est ne l'oublions pas le niveau privilégié des relations humaines, surtout dans les classes primaires.

S'il faut laisser à chaque parent l'initiative des contacts avec le maître à propos de leurs propres enfants, l'étude et la proposition de solutions visant à l'intérêt de l'ensemble des élèves paraît être du ressort du délégué de classe, voire de la réunion de l'ensemble des parents de cette classe.

Il est important toutefois que les limites de leurs interventions soient clairement définies pour éviter des malentendus propres à irriter la maîtrise et à la voir refuser le dialogue.

#### **2. L'ensemble des délégués de classe his- sant leur action à un niveau plus élevé prendront part à la vie de l'école.**

Ne négligeant pas de faire au comité de leurs associations, les remarques et les suggestions qu'ils jugent indispensables, les délégués de classe tentent d'obtenir des améliorations sur le plan matériel, des horaires, des études dirigées, des travaux à domicile, de l'orientation scolaire et professionnelle, des



transports scolaires, de l'éducation physique, des activités culturelles, des internats des repas . . . en un mot de tout ce qui conditionne la vie scolaire et parascolaire.

Ils ne doivent jamais perdre de vue qu'ils travaillent dans l'intérêt général.

C'est ainsi qu'une association de parents peut l'aider à améliorer le bien-être moral et matériel des élèves, dans les limites imposées par les règlements mais aussi l'aider à provoquer la modification de ceux-ci lorsqu'ils sont désuets, mal adaptés ou simplement inapplicables.

3. La participation des parents doit être envisagée également pour connaître des questions communes à tous les établissements scolaires d'une même agglomération ou d'une même région.

Notamment en matière de transports, de rationalisation, d'interpénétration, de collaboration sur le plan pédagogique et matériel (nous pensons ici à des pools régionaux de concertation).

4. Enfin les parents doivent participer le plus largement possible aux travaux des commissions et organes nationaux . . .

ayant pour but l'éducation et l'enseignement. Garants de l'avenir de leurs enfants, les parents doivent être consultés au même titre que les enseignants.

Cette consultation, cette possibilité de faire entendre leur voix au plus haut niveau leur est offerte par le canal de leur Fédération nationale des associations de parents d'élèves; de l'enseignement officiel: la F.A.P.E.O.

Grâce à elle, rien de ce qui concerne l'instruction et l'éducation de leurs enfants ne leur sera étranger.

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\*L'enseignement libre catholique a créé ses premières associations de parents en 1957.

Mme. N. Arnauts, Secrétaire nationale de la F.A.P.E.O., rue de l'Etuve, 51-1000 Bruxelles.

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## Helping Children with Conflict Resolution

**Vincent R. Rogers**

Professor of Elementary Education,  
University of Connecticut, USA

Reformers are always getting trapped into claiming too much for what they propose. They may want a particular reform — like open classrooms, or desegregation, or vouchers — because they think these reformers will make school more satisfying places to work in. Yet they feel obliged to claim that **these** reforms will also reduce the number of non-readers, increase racial understanding, or strengthen family life. A wise reformer ought to be more modest, claiming only that the particular reform will not harm adult society and that it will make life pleasanter for parents, teachers, and students in the short run.\*

So write Mary Jo Bane and Christopher Jencks in their 'Saturday Review' summary of the already famous (or infamous?) 'Jencks report', 'Inequality: A Reassessment of the Effect of Family and Schooling in America'.

Simply stated, the Jencks' study finds very

little evidence to support the notion that what goes on in American elementary and secondary schools has any measurable effect on bringing about social or economic equality among adults who have attended them. The report **does not suggest** that what happens in schools is not enormously important — but rather points to the difficulties involved in attempting to establish cause-and-effect relationships between childhood experiences in school and certain aspects of adult life.

It seems to me that those of us considering an issue as important as the possible role our schools might play in helping children deal more effectively with conflict might think long and seriously about the essential conclusion of the Jencks' report. I am suggesting that we begin by recognizing the limitations **not** of what schools might or should do — but rather of the tremendous complexity of **assessing** whether or not we are successful. Put



another way, it is both unfair and unrealistic to hold schools **accountable** for bringing about a more peaceful world; far too many factors influence a child while on his way to adulthood either to praise or blame a school exclusively for adult failures or successes. The world is full of critics, however, who advocate the narrowest, most limited kind of education for children largely because it cannot be demonstrated in any truly scientific way that schools do influence the total development of the child and, ultimately, the kind of adult he becomes. Lacking such evidence, they insist that the schools concentrate upon that which **can** be measured — implying that anything else is of little or no consequence.

So we begin, I trust, with the conviction that a peaceful, more integrated world is a good thing; that ways of dealing humanely with conflict must be developed if civilization as we know it is to survive. Yet, we recognize that helping children to understand, to live a fuller richer, more compassionate life among their peers while they are five or six or seven is of great importance in its own right. We cannot measure scientifically the results of our efforts; and we cannot be held 'accountable' for succeeding or failing to achieve such complex and significant goals — still we must **try** — **and** I am entirely convinced that unless we (and our counterparts in other parts of the world) do try to develop a more humane kind of education for our children, the likelihood of bringing about significant change will be greatly diminished.

## **RHETORIC AND RESPONSIBILITY**

Most of the sensitive adults I know are deeply disturbed at the way things are in the world around us. We listen to the political rhetoric of our leaders and we hear, if we listen carefully enough, that it is all right to kill if the number killed is smaller than what is was — or if we are, after all, killing 'the enemy'. The solution to violence in our cities is counter-

violence on the part of law enforcement agencies (does anyone listen to the admonitions of all the great religions — said best, perhaps, by the Buddhists — "Hatred is not diminished by hatred at any time. Hatred is diminished by love; this is the eternal law"?). Black, Puerto Rican, and Indian ghettos have become an accepted way of life, as has the notion that it is 'natural' for millions of people to be unemployed. This pattern is, of course, an effective blueprint for **increasing** dissension, violence and conflict in our society and in the world at large.

It seems to me, then, extremely important that we supply our own footnotes to the Position Paper on 'Children and War' which appeared on page 34 of the March 'New Era' ("... a vital way to prevent war and bring about peace is to raise a generation of children who reject killing . . ."). We must ensure that such a call not be misconstrued as a 'cop-out' for adults — which implies we cannot (will not?) resolve the problems that beset us; our children will. Clearly, the raising of such a generation is a valid and legitimate goal for teachers to strive toward and, as I noted earlier, we surely must try; yet, just as schools cannot be held accountable for bringing about a peaceful, more civilized world neither can adults (including teachers) ignore **their** responsibility to do what **can** and must be done now, as adults, to foster change — utilizing existing agencies and institutions with more vigor and conviction.

Having stated these conditions, let us turn more directly to the school and to our roles as teachers as we consider the problem of conflict resolution.

## **SCHOOL CLIMATES AND CONFLICT RESOLUTION**

Clearly, no one suggests that conflict itself can be abolished or done away with. Opportunities for it to develop can be lessened in dozens of ways, but a world without conflict does not appear likely. Schools and teachers however, often play a part in creating situations that bring about conflict between teacher and child and among children. Examples

The above article by Vincent Rogers, as well as those by Norma Law on 'Children and War' and by Mary Lane on 'Conflict as viewed by Children', in March and April respectively, are published by reciprocal arrangements with the Association for Childhood Education International.

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are schools in which a limited range of success opportunities (i.e., schools concerned narrowly with 'basic skills') create conflict situations — as do schools that emphasize academic competition; schools that directly or indirectly degrade and humiliate children; and schools that largely ignore children's interests, problems and needs.

Schools **can** be run and organized in ways that would lessen the opportunity for conflict to arise. They can help all children to succeed; they can help children to believe in themselves, to enrich and not destroy their spirits; they can encourage cooperation, concern, thoughtfulness and sympathy in day-to-day classroom life.

Similarly teachers can help children recognize and deal with conflict in more direct ways. One such teacher, Vernon Hale, working with a group of nine-, ten-, and eleven-year-olds in a British school, put together an exhibition or display on war, including photographs, comic strips, shells, helmets, regalia, service-pay books, and scrapbooks and letters written from the front. He introduced his children to Goya's drawings, read excerpts from Hemingway's Spanish Civil War dispatches, and Brecht's ballad 'Children's Crusade 1939'. A photograph of the German occupation of Paris led to a discussion of how decent people can be debased by organized and socially approved violence. Ultimately, the study focused on the children themselves — how they differ from each other, how imagination works, how we experience in largely personal ways. An eleven-year-old child wrote this poem for a class book called 'The Landscape of War'.

Listen to the warning  
Find me out  
From death and darkness,  
And flying dragons  
That pierce the sky with smoke.  
Flames fight with the earth,  
Flames that fall from the sky.  
Ruins and shattered glass,  
Ashes smoldering  
And bodies deadened by Fire.  
Clouds that sail in the shape of war.

## WHEN PEOPLE CARE

Each teacher has his own style, his own methods. Everyone cannot do what Vernon Hale did with his children but all of us can create the kind of classroom climate — a climate of respect for children, a climate of mutual trust — that enabled Hale to elicit this sensitive a response from a child. Surely neither children nor adults will bare their souls to someone armed with a red pencil who is ready to 'grade', compare, and possibly humiliate.

We return, then, to what seems to me to be a crucially important point — we probably help children deal with conflict and conflict-resolution best when the quality of the day-to-day relationship among teachers and children in classrooms and in schools is rich and full — when people care for each other, respect each other, have the opportunity to be heard, to make choices, to succeed and to feel good about themselves.

There are, of course, no guarantees that creating this kind of learning environment will change the world — but it should make life in schools richer, fuller and more satisfying for children **while they are children** — and this approach seems to me to be the most promising we can take as professionals towards bringing about a more peaceful and rational world in which to live.

\*Mary Jo Bane and Christopher Jencks., The Schools and Equal Opportunity, 'Saturday Review of Education', Oct. 1972, pp. 41-42. For text of the complete report, see 'Inequality: A Reassessment of the Effect of Family and Schooling on America', by Christopher Jencks, Marshall Smith, Henry Acland, Mary Jo Bane, David Cohen, Herbert Gintis, Barbara Heyns and Stephen Michelson (New York: Basic Books, 1972).

Note. The latest edition of the 'Harvard Educational Review' contains eight articles attacking the views of Jencks and company. Mr Jencks, however, remains unshaken. See London Times, 5 April 1973. Ed.



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**World Studies Bulletin**

**THE NEW ERA**

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# On Sponsoring an International Conference

My sixty years' pilgrimage for a true new education

Kuniyoshi Obara, Tokyo

(Translated by Bokumin Tsuchijama)

It has for long been our desire to hold an International Conference of the WEF in Tokyo. Being one of the pioneers of the Fellowship in Japan, it is a great honour and joy for me to sponsor the conference this sum-

mer. I would like to express my hearty gratitude to those who have made this possible; Dr Henderson and members of the Guiding Committee.



Dr Obara talking with his children in the woods



Looking back over the past, I remind myself that I have been engaged in the movement since before 1921, when Mrs Ensor founded the New Education Fellowship. During these sixty years, how many times did I cry for the need of the new education as if a John the Baptist in the wilderness. I lectured on educational reforms in Japan for the reconstruction of our country with no less enthusiasm than Fichte in Germany nearly one and a half centuries ago. I had to exploit myself in many ways in order to realize my dream and to grapple with almost every current educational problem.

As it has been said that the truth is always new, I believe that the New Education has to be a true and right education. This is my basic attitude. My search for a true education coincided with my reflection upon experiences that took place during my boyhood and youth. It, therefore, seems not meaningless to say something of these experiences prior to the description of my practice in the New Education.

(1)

First of all, I give thanks to my ancestors. My grandfather, a teacher at our village school (terakoya), was an excellent and tender-hearted schoolmaster. The basic principles of the 'terakoya' were, first, to pay reverence to gods and Buddhas, and second, to nurture manhood through a dynamic and personal teacher-pupil relationship as is expressed in the following line by Tanso Hirose:

“Carry thou water and I shall hew wood.”

This type of education has been practiced for many years, and has become the spiritual foundation in Japan. I used to pledge myself to become a teacher like my grandfather.

Mr Genno, the master at the village school which I attended, taught me the spirit of self-study, the essence of learning method. He was good at the Japanese language, geography, history, and calligraphy, but was not so good at science and mathematics. Once he asked us in all seriousness if calcium

carbonate were same as potassium carbonate. When it bubbled, he was filled with joy exclaiming like a child; “It bubbles! It bubbles!” When a match-end began to burn in a bottle, he danced for joy, saying, “It’s oxygen! It’s oxygen!” Rather than teaching irresponsibly, it is better, I think, for a teacher, like Mr Genno, to trust, to learn and to counsel with, and to express freely the joy of learning with his pupils.

Speculating in a gold mine, my father lost everything that he had including our house and acres of land. He could not afford to buy me text books. Mr Genno then lent me his so that I could copy them. Thanks to that, I became quite good at hand-writing and at copying illustrations. I contrived to make good book-bindings with hand-made hard covers. The experiences of those days gave me invaluable insight into the principles of ‘learning by doing as a creative activity’. Today, managing Tamagawa University Press, which publishes several sets of encyclopedia and books of high quality, I draw upon the experiences of my boyhood.

Because my family lived in extreme poverty, I was unable to enter a regular junior high school. I found a way to continue study by entering a vocational school for telegraph operators, where all students were supported at government expense. I was able to learn quickly the mechanics of sounders and writing machines, and to send the Morse code clearly and beautifully, for I was as young as twelve years old at that time. Then, I was sent to Ohama Cable Station, which was one of only two submarine telegraph stations in Japan at that time. Five years of my life there were filled with merriment. One of the reasons why I emphasize technical education finds its origin there. It happened that the war between Russia and Japan took place when I was at Ohama Station. Handling cipher telegrams that contained critical information, I felt in my very hands the significance of international relations.

As mentioned already, I wanted teaching to be my life-long occupation, and so finally gave up the job of telegraph operator which



had guaranteed a considerably higher salary than teaching. I then entered a normal school in Kagoshima. Fortunately I met several teachers who could help me to spend a rich life during my youthful days. To name a few, Mr Tsuruo Matsuzaki, preeminent in the field of Chinese literature; Mr Shugo Miura, who translated Edmondo De Amicis' 'Cuore'; Reverend Rollands, eminent in both learning and virtue; and Miss Lansing, a Protestant missionary working in Kagoshima Prefecture, whose influence gave me the opportunity to become a Christian.

At Miss Lansing's request I started to teach at her Sunday School. Since that time I kept on teaching at Sunday Schools; four years at Kagoshima Normal School, four at Hiroshima Normal College, two and a half at Kagawa Normal School, three at Kyoto University, and one and a half years at Hiroshima Normal College, my alma matter. Then, upon my moving to Seijo School, Miss Lansing came to help give religious education there. Since the founding of Tamagawa School, reckoning forty-four years ago today, I have continued to teach at weekly religious services, for, based on my experiences at Kagoshima, my theory of education is rooted in religion.

I entered Hiroshima Normal College in the thirteenth year of its existence, and am thankful to have met there Prof. Pringle, who taught English and influenced us greatly with his pietistic attitude toward religion. He belonged to a Scottish knightly stock and graduated from Cambridge, where he became expert in boating and football, which he taught us for the first time in Japanese history.

In the autumn of 1915, I was lucky enough to enter Kyoto University, department of philosophy. For there were prominent scholars forming a golden age of philosophy at that time; to name a few, Dr Seiichi Hatano of the philosophy of religion, Dr Kitaro Nishida who wrote 'The Study of Goodness', Dr Sanjuro Tomonaga on the history of philosophy, and Dr Yasukazu Fukada on esthetics. I am indebted to the Kyoto School of philosophy upon which my theory of education has been solidly grounded and has remained unshaken throughout the past sixty years.

During my boyhood and youth I was given invaluable opportunities to meet many good teachers. I received good training, which has piled up in me and become my flesh and blood and released the energy to be an exponent for the new education.

## (2)

Seijo Elementary School, which had acted as a pioneer for the new school movement in Japan, was established in April, 1917, by Dr Masataro Sawayanagi, who was the most well-known pioneer of the movement. At the invitation of Dr Sawayanagi, I was installed as director, in December 1919; not only of teaching but also of management of the new school. Although I had been working quite hard in propagating the New Education and the theory of school drama during a brief period of my teaching at Hiroshima Normal College, I now had to devote myself totally not only in innovating learning methods but also in an educational movement that urged the reconstruction of the essential nature of man and the foundation of his life.

In 1921, in response to the current movement for change in views about children and education, a conference was held, the main purpose of which was to consider 'eight educational propositions'. I gave a speech on 'the whole man education', in which I emphasized that the purpose of education was to form a free person who should not be bound by narrow-minded isms or ideologies.

During my directorship, a junior high school and a seven-year-course senior high school were added to the Seijo Elementary School. Indeed people looked at the birth of these schools with wonder and curiosity, but I myself could not overcome the gap between my vision of education and its supposed actualization at Seijo. I, then, had to make a great decision whether I were to start in building up another school where I could freely work to fill the gap by faithfully aiming at the true education of man. That decision finally took shape in April, 1929, in the establishment of Tamagawa Gakuen (School).



The first of the motives for establishing Tamagawa School should be sought in the experiences of my boyhood. As mentioned before, my family was extremely poor. I hoped to give chances to boys in the same situations as I had been to develop their abilities despite the fact that they happened to be poor. The other motives were to integrate religious education and the principles of learning by doing (*Arbeitschule*) into the school life. These had not been put into practice at Seijo School on account of parental opposition.

Tamagawa School was thus established to develop and complete Seijo School. The dream for actualizing the true education made the birth of Tamagawa possible. We moved to the new site of nearly 300 acres, covering several hills and groves, where not even one family had lived previously. Teacher and pupils were united in pioneering the new campus. They opened up new roads, helped to build a chapel, hall and other school buildings, and made a railroad station in their new village.

The greatest deficiency in the education of my country is caused by 'the preparation for entrance examinations', which gives too much emphasis upon intellectual training. Forgetting that originally the aims of intellectual training were creativity, contrivance, and discovery, education has fallen into competitiveness with memorizing and cramming for grades, ranking orders and pass marks. Contrary to the above, 'the whole man', as I see it as an ideal, indicates a structure of a wholesome and harmonized organizations of four absolute values, viz., truth, goodness, beauty, and holiness, and two means-values, viz., health and wealth, each of which, attempts to reach the state of its own completion. Thus, the origin of 'the whole man education' can be found in Platonic harmonism in the education of philosophers.

Beset by storms and troubles, sixty years have elapsed since I started the new education; we have been oppressed by the powerful, looked down coldly upon by the public schools, even openly interfered with by them

too many times to count today. Several times we faced financial crises which might have closed our school. I was encouraged in the belief that "God's help is awaiting me", and "the one letting me do is God, while the one letting me not is also God. An unyielding spirit, which had been cultivated during my boyhood, sustained me always with hope and a dream. The task that I am engaged upon, in contributing to the eternal peace of mankind, is to make real the true education which was dreamed by Rousseau, Pestalozzi, Goethe and the great leaders of my country.

One day of the International conference this summer has been set aside for members to visit Tamagawa School. I would like to hear of any criticisms and ideas, so that the true education can be realized as a result of co-operative work of those who believe in it.

### (3)

I have been engaged in the operation of 'the New Education Association' as well as of Seijo and Tamagawa Schools. In 1967 I succeeded Dr Sumie Kobayashi in the office of the presidency of the Japan Association of WEF which had been taken care of so beautifully by him. I have tried to keep his spirit alive as ever before.

Fortunately, our association has continued to grow successfully, but only because I have been assisted by two faithful persons as vice-presidents, Dr Minoru Harada and Dr Eijiro Inatomi; two advisors, Dr Tatsuo Morido and Dr Masunori Hiratsuka; two supervisors, Mr Junji Oshiman and Prof. Kametaro Hasegawa; and by many other members of the younger generation, full of talent and energy in the offices of trustees and councillors.

I am grateful to Professors Shigeo Masui, Kirayuki Sumeragi, Seiichi Katayama and others who have been working so hard to prepare for the Conference in numerous ways. The Imperial Hotel provides excellent residence and places for the sessions in which we are going to talk and think together in fellowship with friends from all over the world



concerning various problems that would derive from the main theme, 'Education for the new era — What can teachers do?' I believe that by clarifying the character of contemporary science in post-industrial society, we may be able to grasp our role and possibilities as teachers in this world.

May I now have the honour to request friends from more countries to attend this important

International Conference in Tokyo. That the peace of the world comes through education and through children is my sincere belief and is what I have been crying for many years. Please, let this be realized this summer.

**Kuniyoshi Obara:** born 1887, Ph.D., decorated with the Second Order of Merit in 1972 for his dedication to education. Hon. Fellow of American International Academy, and American Comparative Education Society. President of Tamagawa School (Community of kindergarten, elementary, junior and senior high schools and university). Author of more than forty volumes on education. President of Japan Association of W.E.F.



Athletics meeting at Tamagawa



# 玉川学園

## Tamagawa Gakuen: A New School

Bokumin Tsuchiyama, Assistant Professor, Tamagawa University

Tamagawa Gakuen (or Academy) was founded 44 years ago by Dr K. Obara in order that he might pursue his ideal of educating the 'whole man', based on five principles, namely: self-education, respect for the individual, productive education, education based on scientific learning and education which leads to a greater appreciation of nature.

With this last intention in mind it seems appropriate that Tamagawa Gakuen began life in March 1929 with the arrival of five pupils and three teacher's families on 300 acres of previously uninhabited land to the west of Tokyo. The site lies among the beautiful wooded hills of Musashino, providing splendid views over the plains and out to sea, with high mountains in the far distance. Even today the children live and study among hills and valleys abundant with wild creatures and natural vegetation though around the campus Tamagawa has developed into a high-class residential suburb of 20,000 inhabitants.

Near the pond by the main gate of Tamagawa Gakuen stands a monument on which is inscribed:

"Be the first to take upon yourself the most unpleasant, the bitterest, the most difficult and unprofitable work in life and do it with a smile."

This motto indicates something of the religious influence within the school. For residential pupils the day begins with a service of prayers, songs and rythmical gymnastics and there are sixteen chapel services each week

in order to reach the entire community of Tamagawa. Here Dr Obara often talks of his dreams and calls for a reformation of the world through 'a truly new education'. Beside him and sustaining him at all times are the constant prayers and devotion of his wife Anna.

Today the total enrolment of the school is about 7,500, ranging from some 150 nursery pupils to 4,000 university students. State subsidies are small so the academy must rely largely on fees yet there has been no shortage of applicants, some of whom are entrusted to the school's care for 15 years or more. The school is entirely co-educational with boarding facilities available for all but the elementary school pupils.

Dr Obara's educational philosophy centres on the need to educate the whole man, or, in his own words:

"To nurture men who are able to grasp the truth, experience goodness, understand beauty and comprehend the world of holiness."

Thus we find the elements of Greek humanism and his own Christian belief linked together. In practice, Dr Obara's aims have led to the establishment of several basic educational principles. The foremost of these is 'Arbeitschule' or self-education through the experience of work, as taught by Pestalozzi. Education should be accomplished by working, creating, experiencing, experimenting and performing by oneself, not by cramming or





memorizing for examinations. Thus at Tamagawa the pupils participate in tending cattle, planting trees, washing and mending, besides the more conventional educational and recreational activities. There are no caretakers on the campus, all such work being shared amongst the students in a well ordered manner.

Another important principle emerging from Dr Obara's work is that of 'Harmony of Opposites'. This is a vital element in character development. One must be hard working, but know how to relax; vivacious but polite, able to earn much but capable of spending wisely. Thus at Tamagawa students learn to carry manure but can also play the piano; they can clean floors as well as excel in tea ceremonies and flower arranging. The aim is to neglect no aspect of life within education and thus achieve a true understanding of reality.

When applied to teaching the same principle of 'Harmony of Opposites' indicates the need for sensitive adaptability on the part of the teacher. There must exist a dynamic personal relationship between teacher and pupil so that the appropriate teaching methods can be applied in any given situation. Sometimes it will be necessary to be gentle, sometimes

firm; sometimes to teach individually, at other times in a large group. The skill of the teacher lies in his interpretation of the moment and his ability to meet the present need.

Great emphasis has always been placed on the teacher/pupil relationship. Dr Obara wrote "devotion between teachers and pupils is the focal point of our education" and he has always sought staff who are warm-hearted and totally committed to the task they undertake. Teachers and pupils work, eat, relax and pray together at Tamagawa, in a spirit of mutual respect and affection. Those who work on the staff are often moved by the depth of personal fellowship displayed.

Tamagawa Gakuen does not exist today as a remnant of the progressive education movement of 50 years ago. The spirit and vitality of the school remain and its influence spreads as the unceasing pilgrimage continues, towards the realization of education for 'true manhood . . . the whole man.'

**Bokumin Tsuchiyama:** born 1929, Ph.D. candidate at Northwestern University, Illinois, U.S.A. An ordained minister of the United Church of Christ in Japan. Member of the Advisory Board of W.E.F. (Japan Section).

With Professor Tsuchiyama's permission, in order to avoid the repetition of material presented by Obara in this issue, and by Harada, pp.89/90 in May, this article has been edited, by Kate Moore, and reference made to 'Education of Tamagawa Gakuen', Tamagawa University Press, 1968.



Violin Building (Junior High)



## THE HISTORY OF EDUCATION: SOME JUSTIFICATIONS FOR STUDY

T. D. Cooke, Chorley College of Education,  
Lancashire

"The subject is utterly despised by the University: people know nothing about the history of education and don't want to know."

This remark, attributed to Professor R. H. Quick at the University of Cambridge in October, 1879, might well be held by cynics in the 1970's to have even greater contemporary applicability. There would seem some justification in the viewpoint that the persistent adherence of writers to approaches characterised by chronicles of legislative and administrative provisions, or attempts to explain the atmosphere of a past age, through the 'Great Man' — be he Comenius, Locke or Dewey, who would seem in his writings to represent a way of thought appropriate to his age — or academic arguments to determine who was really first responsible for the introduction of such-and-such educational idea or theory — has helped to give the subject a somewhat unreal and remote image in an age which, rightly or wrongly, increasingly demands criteria of 'utility' or 'relevance' to justify the allocation of time in an already overcrowded College or University Curriculum, already profoundly affected by the 'knowledge explosion'.

Such approaches, it has been argued, do not really reflect the genuinely 'historical' elements of the hybrid study — History of Education — in that they generally subordinate a consideration of the importance of the **social** milieu in which educational institutions were placed and in particular fail to view the subject in terms of a process which, in Brian Simon's terms, helped to shape the lives of **ordinary** men and women. The growing importance of **general** history, of attempts to study the problems of man in society with due consideration to their interconnections, the increasing popularity of **social** history (itself conceived as a 'seamless web' and as a possible unifying agent between the world of the Arts and that of the Social Sciences) would

both seem to indicate profound changes in the study of History **itself** which at least till recent years have not received their due consideration from historians of education. Such factors no doubt provide a blueprint for desirable changes of content and emphasis in study but yet fall short of justifying **the** study itself.

The History of Education would seem to me a very effective instrument in helping to draw together, to synthesise co-ordinate and clarify the relationships between other constituent disciplines within the study of education. The essential dimension of **TIME** within historical study and the essence of such a dimension lying in **CHANGE**, and its corollary resistance to change, should help us to understand, should provide the rationale or justification for changes within such areas as the theory of learning — to explain the theory of 'formal training' and 'faculty psychology', belonging to a period which believed that all children were equally mentally endowed and would progress at a uniform rate (unless they were excessively brilliant or stupid); to help us to understand the phenomenon of streaming which in itself was derived from a particular theory of intelligence, to explain the widespread popularity of **WHOLE-WORD** and **LOOK-AND-SAY** methods in terms of a prevailing acceptance of Gestalt theory. Even at a most basic level it might provide us with a possible explanation of the appearance of classrooms as a feature in school design which followed the decline of the pupil-teacher system and the apparent assurance of real teaching competence and control provided by the developing Training College system, thus ensuring that future teachers could safely be 'left on their own' within their individual compartments!

A study of the History of Education can also assist in providing a clearer understanding of our present educational system, not only from the point of Cruikshank's general suggestion — "what indeed is the present but the survival of elements that once constituted the past" — so that to fully understand the present one must consider the past<sup>1</sup> — but also because such a study can help to re-



veal, inter alia, elements of **persistent** continuity in our educational thinking that still very much influence decision-making today.

This can lead to a consideration of whether or not such beliefs do in fact have genuine **contemporary** validity — indeed, they may cause us to reject as inappropriate the shibboleths as revealed by D. B. Katz in his analysis of educational reports from Bryce to Newsom<sup>2</sup>. Should the **teacher** be regarded as more important than the **curriculum** — should educational 'progress' still be expected to develop from the efforts of **individuals**? Is the school, in effect, still regarded as a passive social institution? Should educational reform not advance beyond the limits of public opinion? How much longer should we accord respect, as the Crowther Report argued, to **traditions** in educational thinking — must there always be a maximum of simplicity in educational reform coupled with a **minimum** of disturbance in existing arrangements? Do we still regard **vocationalism** in education with the same suspicion accorded to it by the creators of 'liberal' secondary education at the beginning of the century? Does this indeed still reflect a socially dominated tradition in our educational system?

Thirdly, a study of the History of Education must be justified in the most human terms. The subject abounds in humorous anecdote, in bathos and pathos from past situations. From the pages of E. M. Sneyd-Kynnersley's 'H.M.I.'<sup>3</sup>, for example, we may glean from pupils' examination papers, such momentous truths as "the Jacobites were originally followers of Jacob who went about in various parts of the country for preaching purposes", that "Cyclones are the evaporation of volcanoes", and that 'the dingo is a bird with a face like a dog.' Such 'verbal eccentricities' and 'unclassifiable follies', as they were termed, might well provoke the cruel chuckle. They come from the past, yet undeniably they might just as well have been chosen from the present and herein lies their own particular, practical value. For such should make us increasingly aware, in our own teaching, of the importance of different stages within children's cognitive develop-

ment, of the appropriateness of method and material to various age and ability groups, of the ability of the child to handle abstract and conceptual thought, of his ability to comprehend our own relatively complex language structures.

Thus, the History of Education should in my terms concentrate upon inculcating the vital importance of the subject in terms of comprehending processes of educational change, set within their appropriate social contexts, of explaining and, indeed, perhaps questioning present educational situations, and of being fully aware that 'mistakes past', without due awareness of our undoubted contemporary advantages in understanding, particularly within the realm of child psychology, could so easily become mistakes 'present' or 'future'.

### Notes

1. M. Cruickshank, 'Church and State in English Education, 1870 to the present' (MacMillan, 1964).
2. D. B. Katz, 'From Bryce to Newsom: Assumptions of British Educational Reports, 1895-1963', 'International Review of Education', 11 (1965), pp. 277-302.
3. E. M. Sneyd-Kynnersley, 'H.M.I.: Some Passages in the life of one of H.M. Inspectors of Schools' (MacMillan, 1908).



# WORLD STUDIES BULLETIN

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**"THE  
PEACEFUL  
OCEAN"**



**— FROM AND  
ABOUT ASIA**

(Patrick Hanly. By  
courtesy of  
John Murray Ltd.)

To keep him warm Ruaumoko was given fire



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# 1. Hiroshima — A PERSONAL REFLECTION

The dropping of an atomic bomb on the city of Hiroshima on 6th August 1945 was an event, the implications of which the world is still trying to digest. Negatively it demonstrated that the human species had come to possess the means of destroying itself entirely: positively it proclaimed the immense potentiality of the use of nuclear energy for peaceful purposes. The subsequent invention of the hydrogen bomb merely underlined this double truth. It is estimated that as a result of the one atomic bomb an area of 4.7 square miles of Hiroshima was destroyed, some 70,000 people killed and some 80,000 injured. The immediate consequences were unspeakable agonies for the occupants of the city, the dropping of a second atomic bomb on Nagasaki, the belated entry of the USSR into hostilities against Japan, the unconditional surrender of the Japanese government, and the saving of many thousands of lives of Allied service men and prisoners of war. The long-term consequences include the persistence of toxic radiation effects on those who had been exposed to the bomb, the renewal of the armaments race, the partial awakening of mankind to the peril which threatened it and which has so far acted as a deterrent to total war.

By learning how to interfere with natural forces through nuclear fission/fusion, but being only able to control them in so far as he is in control of himself, man has entered a uniquely dangerous phase of his evolution. For it is not enough for him to achieve that self-control here and there in different regions of the world: unless his self-control is practised globally it remains futile and ultimately lethal. Such is the measure of the next step in res-

possible consciousness which we have to take as human beings, and this is an educational exercise. (See Cooper: 'The Nuclear Age'. Batsford 1972.)

Now, although education tends always to be more a resultant than a determinant of sociopolitical attitudes, it is surely an obligation for all kinds of teachers so to practise their art as to foster rather than impede those measures which Hiroshima has made categorically imperative for mankind. Because of its fifty years experience of educational pioneering, the World Education Fellowship is particularly well-equipped to make a significant contribution in this sense to the upbringing of the world's children in the post-nuclear age. It can do so, first, by ensuring that an accurate knowledge of the facts of the case is recognised to be an essential ingredient of anyone's educational equipment for living in the second half of the twentieth century; secondly, by establishing the special responsibility of scientists, because of their technological know-how, in seeing that their discoveries and inventions are not prostituted for illegitimate purposes; thirdly, by using the Hiroshima experience as testimony of the collective responsibility of the human species for ensuring its own survival.

It may be useful to suggest under each of these three headings some specimen material suitable for pedagogical treatment. With regard to the first, the case of the actress, Midori Naka, as recorded in R. Jungk's 'Children of the Ashes: The Story of a Rebirth' (London 1961) can, because it is personal, poignant and professional, make an excellent focus for classroom study. Established in the broader



context of the military and political situation, it can lead to exact verification of the circumstances in which this individual misfortune occurred.

“A decisive though purely passive role in the gradual illumination of the obscurity surrounding the ‘new sickness’ was played by Midori Naka — leading lady of the well-known Cherryblossom Company, which had been having a season in Hiroshima since the beginning of June 1945. Unfortunately, the members of the company had been living in a house that was located some seven hundred yards from the explosion centre. Thirteen of them, out of a total of seventeen, were killed there on 6th August. Four remained alive, briefly. Among these was Miss Naka.

‘When it happened I was in the kitchen, since it was my turn to make breakfast for the company that morning’. Thus did she later describe what she had seen. ‘I was wearing a light housecoat, coloured red and white, and had a scarf tied about my head. When a sudden white light filled the room, my first reaction was that the hot water boiler must have exploded. I immediately lost consciousness. When I came to, I was in darkness, and I gradually became aware that I was pinned beneath the ruins of the house. When I tried to work my way free, I realised that apart from my small panties I was entirely naked. I ran my hands over my face and back: I was uninjured! Only my hands and legs were slightly scratched. I ran just as I was to the river, where everything was in flames. I jumped into the water and floated downstream. After a few hundred yards some soldiers fished me out’. Up to this point the actress’ story differs only in detail from that of countless others. Its significance lies in the fact that Midori Naka, though she felt very ill, was determined to get back to Tokyo just as soon as possible. Since she was a ‘public figure’, a seat was found for her in one of the rare trains that were then travelling to the capital; and, again, because she was so famous, the very best doctors saw her at once. As it happened, one such doctor was Masao Tsuzuki, perhaps the greatest radiation expert in Japan. Handling the case of the beautiful Midori, he was thus enabled to study for the first time the ‘new sickness’ from Hiroshima.

A report on the last days of the actress runs as follows:- ‘On 16th August she entered the hospital of Tokyo University. Almost nothing remained of that facial beauty and elegance of deportment which had made her famous. In the days that followed, her black hair began to fall out, and her white corpuscle count sank to between 300 and 400 (normal count: 8,000 approx.). In the hospital everything possible was done to save this marvellous woman. At the beginning her temperature was 37.8 centigrade and her pulse eighty. But by 21st August her temperature had risen to forty-one, and on 23rd August purple patches, each as big as a pigeon’s egg appeared upon her body to the number of twelve or thirteen. On the following day her pulse had risen to 158. Midori maintained that she felt better that morning, but a few hours later she was dead’.

It is probable that many of the sick in Hiroshima and Nagasaki who managed to survive owed this to the fact that Midori Naka was not an unknown person and therefore did not spend her last and agonising days as an anonymous woman in some overcrowded isolation ward at Hiroshima, but rather was under the constant supervision of the radiation expert, Masao Tsuzuki, and of the blood specialist whom he had selected to handle her case, Jui Miyake. For the course that the sickness took, and the subsequent autopsy of the actress’ body, now crumpled and light as a feather, enabled Tsuzuki who hitherto had only second- or third-hand reports of

the sufferings of the survivors in the two atom-bombed cities, established beyond doubt the true nature of the sickness. He immediately used all his influence to ensure that the real diagnosis and the most promising method of treating the radiation sickness be made known with all speed to the doctors in the two cities devastated by the Pikadon.” (p. 33-35.)

With regard to the special responsibility of scientists Sixth Form students could be asked to reflect on two letters, Einstein’s of 2nd August 1939 to President Roosevelt and Leo Sziliard’s of 17th July 1945 to President Truman. Both are available in ‘The Atomic Age. Scientists in National and World Affairs’: (Morton Grodzin and Eugene Rabinowitch — Basic Books Inc. N.Y. 1963), and both demonstrate the close connection between politics and science and their sinister mingling.

With regard thirdly to collective moral responsibility, perhaps the best and most effective flashpoint for discussion is the inscription on the Cenotaph in Hiroshima, which reads:-

“Rest in peace  
The mistake shall not be repeated.”

The question of whose mistake it was, if it was a mistake, can form the core of a most searching educational exercise. It inevitably involves, as Lifton suggests in his fine book, ‘Death in Life: The Survivors of Hiroshima’ — (Weidenfeld and Nicolson 1968) “the beginnings of new dimensions of thought about life and death”. “I believe”, he continues, “that Hiroshima, together with Nagasaki, signifies a ‘last chance’. It is a nuclear catastrophe from which one can still learn, from which one can derive knowledge that could contribute to holding back the even more massive extermination it seems to foreshadow. Hiroshima was the ‘end of the world’ in all the ways I have described. And yet the world still exists. Precisely in this end-of-the-world quality lies both its threat and its potential wisdom. In every age man faces a pervasive theme which defies his engagement and yet must be engaged. In Freud’s day it was sexuality and moralism. Now it is unlimited technological violence and absurd death. We do well to name the threat and to analyse its components. But our need is to go



further, to create new psychic and social forms to enable us to reclaim not only our technologies, but our very imaginations, in the service of the continuity of life."

Imagination in the service of life might not be a bad slogan for the World Education Fellowship.

James L. Henderson.

#### **SOME USEFUL BOOKS**

As well as the books cited in the article readers may like to know of the following:

1. Henderson, J. L.: 'Hiroshima'. In the 'Flashpoint' series. To be published in the autumn by Longmans, London.
2. 'Conflict 1931-1951 — a study guide to selected world order problems'. One of the document collections, with questions, in the Amherst series of the World Law Fund.
3. Bruckner, K.: 'The Day of the Bomb' (Burke 1962). A story for young teenagers, translated from the original Austrian by F. Lobb.
4. Lifton, B. J.: 'Return to Hiroshima' (Atheneum 1970). One of the books recommended by the Centre for Teaching about Peace and War for 'middle grades'. An account in words and pictures of the lingering effects of the first atomic bomb, of survivors and families of victims. While the writing is sober and matter of fact, the effect of the whole is poetic.

## **2. China**

(The following offers an example of some successful work in schools; news of two useful guides for teachers and a reminder of a very useful edition of the UNESCO 'Courier'.)

#### **BRUSH WORK AND TILE DRAGONS**

(Mr Rowntree Clifford has drawn together an outstanding collection of materials on China for use in Leicestershire schools. This is normally kept at the Resources Centre at Thurmaston. Last December a working day was held there, attended by people from schools, colleges and museums in Britain. There was a very attractive display of art work, produced by the boys of Garendon High School, Loughborough. This, as the art master, Mr R. J. Weston explains, arose from the stimulus of the China materials.)

Most of the boys we questioned knew little of China, and practically nothing of Chinese Art. They thought China was a land of mists; strange customs; slant eyes; mandarins; dragons. This somewhat limited vision was confusedly wrapped around with other ideas on communal breakfasts, followed by communal dinners, communal work, and communal beds — people humped shoulder to shoulder. Their idea of Chinese Art was dragons, multiplied by dragons — a vast continent swamped by smoke-polluting dragons.

#### **What did we, as Art Teachers, know of Chinese Art?**

We felt that we should approach the project in a restrained way, trying to capture a spirit — a spirit of restraint, a controlled feeling of design and unity.

We set the project on a low budget threshold.

The main materials being paper and pencil, supporting the idea, that should other schools be interested in Project China, they could not shelter behind the idea that Garendon is superbly equipped, and therefore better able to cope.

#### **What have the boys gained from their peep at Chinese Art?**

The greatest value was a sense of mystery and imagination. They have discovered in a journey of the mind, that something exists beyond the dreary boundaries of their back yards and terraced houses. They came to realize that people created things of great beauty centuries ago.

We think that the boys have greatly appreciated the serenity of Chinese Art and Pottery. We have been amazed by the enthusiasm of the students since we took on the project, and the boys now actually ask for 'Chinese Work'.

#### **The link between materials and results**

The materials lent by Thurmaston Teachers Centre in book form and artefacts, have been the life-blood of Project China in the Art Department of the Garendon School. The books have been a reservoir of ideas. These ideas and possibilities have been introduced to the boys, but the source is so vast that we should need a much greater length of time, if we were to cover the subject in any depth.



### **Highlights of the material**

The kite of bird form has been inspirational to the boys. They have been greatly impressed by the design and workmanship of this item. It is an actual model made of the simplest materials. The small artefacts have been admired and handled by the boys. The books on Mythology and Fairy Tales have been an inspiration. It is interesting to note that the qualities that an adult would admire in material such as this, are too subtle for boys of this age group. When, for example, they do admire the pottery, it is for the decoration rather than the shape.

### **Domestic cost to the school**

The cost to the school in art materials for this small exhibition of work was low — mainly due to the narrow range of materials used. Some Chinese Art is very colourful, but much of our project was concerned with capturing the feeling of restraint. Some of the subjects needed directness of approach, but many required attention to detail which took several lessons.

### **The Ability Range**

Many of our less able children have contributed to this exhibition. Remedial boys need and deserve success — a number of pieces in the display show their abilities in a favourable light. The mosaic is the combined effort of twelve boys of a complete ability range, as is the tile dragon — but in this case ninety Third Year boys created this creature.

R. J. Weston.

### **'EUROPEAN INDEX TO VISUAL AND AURAL MATERIALS RELATING TO CHINA'**

By K. L. Pratt and D. W. S. Gray. To be published in May 1973 by Crosby Lockwood Staples.

The use of audio-visual aids in education is widespread, and here for the first time a survey has been made of the plentiful European sources of visual and aural materials which relate to Chinese history and culture. Categories covered include film, filmstrips, slides, prints, maps, and tapes. An appendix lists Chinese language courses on tape. The Index gives details of the materials and indi-

cates how they are available (for sale, hire, loan, copy, etc.).

It is hoped that this will be the first volume of a cumulative series: further editions are planned to appear at regular intervals. There are entries from almost every country of Europe, and the introductory material is printed in English, French and German. The Index will be of value to teachers of history, geography, current affairs, the Arts, etc., and also to writers, broadcasters and research workers.

### **'UNDERSTANDING US-CHINA RELATIONS'**

No. 68 in the series Intercom, published by the Centre for War/Peace Studies, 218 East 18 St., New York, N.Y. 10003. 72 pages. \$1.50.

This is a guide to issues and resources, which came out to support President Nixon's visit to China. It includes a skeletal chronology, an analysis of the new USA policy toward China, and three high school teaching units on China. There is an annotated list of syllabi, curriculum guides, and resource units on China, as well as guidance on available books, audio-visual materials, and organisational resources.

### **CHINESE TREASURES UNEARTHED**

Some remarkable finds were made by archaeological investigations carried out in China during the Cultural Revolution. Among the discoveries were objects never seen before, treasures of inestimable value such as the burial garments in jade and gold for a prince and princess of the Han dynasty who died about 2,000 years ago.

The November number (1972) of the 'Unesco Courier' told the story of these surprising discoveries, devoting several colour pages to them. A double page shows the burial garments made of discs of polished jade for Prince Liu Sheng (2,690 discs) and Tou Wan, his wife (2,156 discs). The discs were sewn together with gold wire, making a kind of chain mail round the entire body. In the grotto where they were found no less than 2,800 different objects in gold, silver, jade, bronze, stone, lacquer and silk were discovered.



In the same number of the 'Unesco Courier' appeared a study on the invention in China of paper, printing and movable type. The article reports the recent discovery in a Shensi tomb of a fragment of paper older than any previously known in the world. Dating back to the second century BC, this discovery pushes back the traditional date of the invention of paper by the Chinese T'Sai Lun in 105 AD by more than two centuries.

The 'Unesco Courier' also documented the stages in the development of printing in China from the 7th century onwards and from the 11th century, when movable type was invented more than four centuries ahead of Gutenberg, and multi-colour printing.

### 3. India — SOME BOOKS FOR CHILDREN

(Recent issues of the Bulletin have cited myths from a number of countries. Below are some recommended collections, in English, of Indian Myths. In addition, the picture on the back is taken from 'What then, Raman?' (Blackie 1963). A moving story of a young village boy's thirst for knowledge and learning. When he has to leave school to help earn money for the family in hard times, the harsh reality of life breaks into his dreams, teaching him tolerance, pity and understanding, but also oppressing him.)

#### INDIAN TALES AND LEGENDS

These appraisals of available collections of Indian stories are taken from the bibliography described immediately afterwards. The 'A' means that each was given the top grading out of three possible ones.

**FUNAI, M.:** 'The tiger, the Brahman and the jackal'. Bodley Head. 1966. Illus. 62½p.

A traditional fable made into a most attractive picture-book for young children. A foolish Brahman who pities a tiger releases him from his cage . . . and is saved by a clever jackal for whom the tiger, being even simpler than the Brahman, is no match. A.

**GRAY, J. E. B.:** 'Indian tales and legends'. Oxford University Press. 1961. Illus. 92½p.

A carefully chosen and beautifully produced collection of tales from Indian literature, which includes stories of the Buddha, animal fables, adaptations from the 'Mahabharata', and a re-telling of the 'Ramayana'. The style is literary. The story of Rama and Sita, for example, while it is very beautifully told, is more difficult than the Picard version. A. 'Myths and Legends Series'.

**JACOBS, J.:** (ed.) 'Indian fairy tales'. Dover. 1969. Illus. 85p.

Twenty-nine superb animal and fairy-tales gathered by the well-known folklorist and first published in 1892. This is a re-issue of the original book, complete with sources and references. Does not include stories from the epic cycles. A.

**LANG, A.:** 'The olive fairy book'. Longmans Young Books. New edition. 1950. Illus. £1.05p. This volume of the well-known colour fairy books contains Andrew Lang's collection of Eastern tales, most of which are Indian (though it includes some from Turkey and the Near East). Most of the stories are not found in the other collections of Indian stories. Tales from epics are not included. A.

**OLBRACHT, I.:** 'Indian fables'. Hamlyn. 1966. Illus. 75p.

A large, sumptuous production which turns out to be as good as it looks. Stories retold from the 'Panchatantra', within the framework of a learned Brahman teaching wisdom to a tyrant king. The tales flow in three cycles of stories within stories. Each one is clearly and attractively set out. Well illustrated with large, clear print. Not for young children as the style is quite difficult. A.

**PICARD, B. L.:** 'The story of Rama and Sita'. Harrap. 1960. Illus. 52½p.

This version is more straightforward in style and less literary than the Gray version in



'Indian tales and legends'. Recommended for older children. Excellent illustrations. A.

**PICARD, B. L.:** 'The story of the Pandavas'. Dobson. 1968. Illus. 80p.

A clear retelling of the main theme of the great Indian epic, the 'Mahabharata': the story of the sons of Pandu, and the rivalry between them and another branch of the royal family. Includes helpful name list. A.

**'BOOKS FOR CHILDREN: the homelands of immigrants in Britain'.** Edited by the Institute of Race Relations, London. 1971. £1.00.

This is an outstandingly useful bibliography. The survey lists all children's books, excluding text-books, published in Britain as of 1st January, 1970, about countries from which the main groups of immigrants have come to Britain. The books have been graded according to their interest, accuracy and presentation. The contributors, (fourteen children's librarians) found that a rather depressing picture of children's books emerged. They believe that dullness and mediocrity abound and that many books are biased and prejudiced. It is this combination of professional judgement and frankness that make them such a reliable guide.

## 4. Sabah — THE TREES OF LIFE

(This state, formerly a British colony, is on the island of Borneo. This account of their imaginative experiment has mostly been taken from the report on the Sabah Foundation for 1966-72.)

Nearly three years ago, the chief minister of Sabah announced that his government was to take action about the forests:

You all know that timber is the most important contribution to the economic wealth of our State. During the Colonial period, not only the wealth from timber but also the wealth from other sources were enjoyed by the colonialists, and only a small portion of this wealth was given to the people of the State and the number of our people who enjoyed this wealth was very small indeed.

Negotiations had taken place with the British, American and Chinese companies who worked the forest areas, and the government had now taken them over.

Three thousand square miles of the said timber areas taken over by the Government will be given to the Sabah Foundation for logging purposes in perpetuity. And Sabah Foundation will form a Trust Body to administer the revenue from this enterprise. . . .

. . . Contractors having the most multi-racial participants will be given priority to log the said areas, after the necessary tenders have been submitted by registration, so that Bumiputra as well as non-Bumiputra businessmen can share the benefits.

The Trust body to be established by the Sabah Foundation will carry out the under-mentioned projects by stages:

(a) to establish and operate a logging company;

(b) to establish plywood, veneer and other enterprises connected with the timber industry;

(c) to carry out agricultural projects such as oil palm, padi and others on a large scale;

(d) to invest in petroleum and copper companies in Sabah.

The revenue earned by this Trust body will be invested in projects that will be beneficial to all Malaysian citizens residing in Sabah.

At first sight, this was no more nor less than a sensible take-over by a developing country of some of its assets. Three aspects of it, however, make it educationally significant to the people of Sabah.

Firstly the recipient — the Sabah Foundation is centrally concerned with education. In recent years — to cite only one example of its work — it has sponsored 102 Sabah students for vocational training in Malaysia.

Through this scheme, a concrete effort is made to solve the unemployment problems amongst our youths by providing them a two-year training course in the various employable skills. On completion of their courses, the trainees will be able to be employed as skilled workers in the public as well as the private sector; they will also be able to start various service-industries on their own, thus encouraging youths to be self-employed; and those who are suitably qualified will be encouraged to further their training at overseas centres with a view of becoming instructors or other related professions.



Course of Training	No. of Students
Motor Mechanics	30
Radio and TV Mechanics	15
Electricians	11
Building Constructions	7
General Mechanics	6
Tailoring	5
Mechanical Draftsman	4
Architectural Draftsman	3
Weaving	2
Silver Ware	2
Plumbing	2
Transport	2
Shell Craft	2
Handicraft	2
Carpentry	1
Wood Charcoal Production	1
Others	7
<b>TOTAL</b>	<b>102</b>

Secondly it can be seen as educative because it involves all the adults of Sabah in the development:

Every Malaysian citizen above the age of 21 residing in Sabah, except those found to be subversive elements, anti-social, anti-national or those who have been convicted for criminal acts, will be given one free Trust Share each which is not transferable. The dividends generated from these shares will be distributed to the trust shareholders or invested by the Trust body into projects or funds such as housing or other essential projects for the trust shareholders or scholarship funds for the furtherance of their children's education. In some cases this is more beneficial than giving them their respective dividends in cash which some of them will waste in gambling or through the purchase of goods which will not be of any real use to them or their families.

Lastly, it furthers their experience of multi-racial living. It was noted above that contractors would be favoured, who had the most 'multi-racial participants'. This is in line with the idealism expressed by the Minister of Communications and Works — himself a Christian, in a state with many Moslems, at the recent opening of a Buddhist temple:

We live in a young and multi-racial society. We have vast stretches of land, rich natural resources and few natural disasters. Provided that all our people possessing the philosophy of universal love and modesty, live in harmony and hardworking, then we will have a bright future. In fact it is heartening to note the rate of economic growth of our nation. All this is partly due to the justified leadership of our government, and partly due to the people's hard work that has brought about such an excellent result. But, all these efforts must be carried out under the conditions of racial harmony and social stability. I, therefore, hope all of you will adopt Buddha's philosophy to live in harmony with others without regard to colour and creed and work closely together to create a bright future.

## RELIGION THE KEY

(This is a summary of Professor Toynbee's contribution to the symposium arranged by

One World Trust, in the House of Lords last November.)

Professor Toynbee began by recalling St. Paul's speech at Athens: "... and hath made of one blood all nations of men for to dwell on all the face of the earth." In those days, he said, when the face of the earth must have seemed boundless, it was a very audacious act of faith to envisage preaching to the whole of mankind. But that remains the task for modern man also. This planet, which is the one and only habitat in which man can live, is in danger of being destroyed by technology. The dangers can be controlled only by concerted action from the whole of mankind — polluted air and water, for example, recognise no political boundaries. A crucial problem is nationalism — which can be thought of as modern man's religion. We worship our states as if they were gods and goddesses. But it is a false religion, for human institutions are utilities to be used, not gods to be worshipped.

The ideal of dual loyalty, both to a world state and to a specific country or locality, was realised at certain times in the past — for example, in Ancient China and in Rome — and could be realised again. But such dual citizenship depends on a balance between the desire for stability and the desire for dynamism. It is relevant in this regard to recall that St. Paul, who was a citizen both of Tarsus and of Rome, admitted a higher loyalty still. This was to 'ultimate spiritual reality' — a clumsy phrase, Professor Toynbee said, but intended to cover Hindu and Buddhist ideas as well as Christian and Muslim ones.

Professor Toynbee closed by quoting a phrase from Dr Henderson's background paper: "it is important that materials for world studies should try to stimulate both thought and feeling." He commented: "when you say feeling you get down ultimately to religion. Religion, in the widest and deepest sense, is the key to the psychological and political unification of the human race, and also of all our problems as human beings."



## 5. Papua and New Guinea

One of the most interesting journals we receive is the Bulletin of the 'Secondary Social Science Project', published by the Department of Education in Papua and New Guinea. For one thing, it startles by its familiarity. There have been letters, for example, debating the problem — still a live issue in Britain — as to whether the introduction of the social sciences will mean the 'death' of history.

Teachers of history will also recognise the concern to re-orientate what is taught in schools. Mr I. M. Whelan draws on the experience of a South African teacher to raise five questions for his fellow-teachers:

- "1. Is a history of Papua New Guinea given or only a history of European settlement?
2. Is the fact of white-mastery (economic, social or political) admitted?
3. Is the history of forced labour, summary punishment, curfew, freedom of movement restriction and dress laws discussed?
4. Are derogatory terms for Papua New Guineans used?
5. Is the nature of race relations analysed and discussed?
6. Are the rights and wrongs of different styles of colonialism discussed?"

He is optimistic, but adds a warning note. "... think a little. Certainly, if we include all of the social education exercise — primary social studies, radio, print material, secondary history and incidental experience around the school — things are not so healthy."

The experience around the school, however, is also seen as an opportunity. The last two numbers both contain accounts of collecting oral material. One is a migration story told by an old man to Brother Albert Roio, who

teaches at the De La Salle High School, Bomana. It begins: "Many years ago there lived a small group of people who were gardeners and hunters. They lived in the valley somewhere now known as the Meke'o Plains. This valley was very fertile. These people lived happily here gardening, and hunting when they could, but for shorter periods at a time. They went hunting only when they wanted meat, a little change from their everyday diet of fish.

"There were many families in this small group. They had their everyday troubles as anyone else, such as quarrels, fights over land on which gardens were made, or they fought over produce from the gardens. However, these occurred so often that the chief was worried that if these continued, as the population was increasing, there could be bigger fights. So one day he called together all his elders and asked them to find a solution that might solve the problem.

"The chief and his elders held an important meeting and there was much discussion, and **this meeting went on all day. At the end of the meeting the Chief suggested that there should be a division within this small group. . .**"

And so it happened. The Chief went off with several families to found a new community. They were successful but only at the price of driving off another community into the mountains.

"If this is the true account of what happened", comments the collector, "then our present highlanders are from the coast. Because they obeyed their enemies, they had preserved their tribe, and from this one, many others have emerged because of wars with one another. This separated families and groups to different parts of known highland areas. When this happened they developed different and new ways of doing things, new languages, customs, and yet common traces of beliefs and rituals can be seen throughout the highlands."



As well as collecting traditional accounts, the project is also building up resources to enable children to understand their contemporary world. The last bulletin for 1972, for instance, gave a range of illuminating data about the development of Japanese industry. The concern of the project however, does not end with providing useful material: it consistently raises questions. Some of these are disturbing to us all. An article called 'Samoan Lesson' by G. B. Milner (which was also printed in the British journal 'New Society' on 6 July 1972) began:

"Perhaps the greatest risk that the western countries run in their relations with the so-called underdeveloped ones, is that although we may no longer come as pioneers, colonisers, or missionaries, we still come as experts and advisers, consultants and professors, backed by universities and international agencies, full of theory, full of superior knowledge, of deeply-ingrained habits of thought, terribly sure that we know best. We do not know enough or care enough, about the values and traditions of those whom we propose to instruct, let alone about their hopes and fears."

## 6. From the inside

### — PERSONAL ACCOUNTS OF CHILDHOOD FROM SIBERIA, MONGOLIA, AND NEW GUINEA

No one would deny the importance of books on history and geography — let alone of anthropology — to understand the life of peoples of another culture. Yet in the end they offer only an outside and general view. There is a wish to learn about these things in a more individual way and from the inside. Hence the popularity in Europe and America of the approach of Oscar Lewis through the verbatim recordings of poor Mexicans, as in 'The Children of Sanchez', and of Camara Laye's autobiography 'The African Child'.

Neither of these sources, however — except perhaps in extracts — would make possible reading for young adolescents. Three personal accounts have just been published, which offer vivid, even unique insights into the life of a people, and yet which could be enjoyed by literate young teenagers. These are:

Urgunge Onon: 'My Childhood in Mongolia'.

Paulias Matane: 'My Childhood in New Guinea'.

Tatiana Tchernavin: 'My Childhood in Siberia'.

They are published by the Oxford University Press at £1.25. Each has 112 pages, and add

maps and photographs to illustrate the personal narrative.

These narratives provide a range of comparisons with each other. There are contrasting ways of child training, though how far the personal appeals of the Russian father to his daughter or the physical severity of the Mongolian father to his son reflect individual temperament or the norm of his group is an open question. Each book too offers a vivid account of an important ceremony: the midnight Easter service of the Russian Orthodox Church; the initiation of the new Shaman in the Mongolian village; and the funeral obsequies for the writer's mother in New Guinea. Again, each narrative has important moments of relationship with one or other parent, as when Matane finds — at the mother's death that his father "had been crying all day and had not eaten any food". "He picked me up, placed me on his lap, and cried again."

In some aspects of life, however, comparisons are possible between the accounts of the two boyhoods, but not with the girl. By and large, the boys are far more aware of issues of law and order, often personalised in their escapades of stealing hens, fighting and



'gang' contests. Again, both boys give long descriptions of hunting. Mr Matane describes his first pig-hunt, while Mr Onon has chapters on wolf hunting, falconry, bears and mountain tigers.

Yet Tatiana Tchernavin's story is by no means lacking in excitement, including a vivid account of their shipwreck on the river Ob, and of getting lost in a sudden snow-storm. Her strength is in her sharp observations of people — she is aware, for example, of her mother's irritation when a grandmother treats father as her favourite son . . . "I was wondering whether to hate the new Granny or give her another chance."

Personal as each account is, each life links with the events and developments that history books mention. Miss Tchernavin's journey was soon to be made obsolete by the building of the Trans-Siberian Railway. Mr Onon was captured by bandits at the time when order broke down after the Japanese invasion of Manchuria in 1931. Mr Matane lives through three key experiences — one essentially unfinished — the attempt by Christian missionaries to convert New Guinea; the Japanese invasion during the Second World War (his home was on the island of New Britain); and the present concern to modernise the country. Mr Matane's chapters entitled 'The first Christian pastor appears', 'The first Christian Service', and 'The first schoolday' offer disturbing examples of culture-clash, of incomprehension on both sides.

Reading these books reminded me of others — a point worth mentioning as it suggests that if they stimulated interest, there would be other sources for young people to go on to. Miss Tchernavin reminded me of Gorki, and Pautovsky's delightful autobiography 'The Story of a Life', and even more of E. M. Almedingen: 'Little Katia' — itself an Oxford children's paperback. Mr Matane inevitably — though the ground covered is very different — took me back to Margaret Mead, and to F. R. Barton's 'Autobiographies of Three Pagans', which is about the Philippines. Mr Onon made me look up John Hampden's 'Seventy-one Parrots' (Deutsch, 1972) — his

retelling of Mongolian stories — not least as Mr Onon himself includes several good stories in his text, such as 'One-Ear the Wrestler', and 'The Blue Wolf' — the latter a very revealing piece of phantasy by the bully of the village.

Such a list is no more than personal jottings. It is an example, however where the editor might have been more helpful to readers. In addition, it would have been interesting to have been told a little more about the author's later careers and how these texts came into existence. Also, an introduction would have helped over some difficulties. There is a danger, for example, that some of the incidents in Matane — such as the removal of spirits — will just seem bizarre and meaningless without some anthropological explanation.

These points are made as suggestions for future additions to the series. These three books make an exciting start to what could become a world-wide collection of richly human documents. Such experiences are too precious to lose.

D.W.B.



# News and Reviews

## 1. THOUGHTS AND EXPERIENCES

'**DESCHOOLING SOCIETY**' and '**CELEBRATION OF AWARENESS**' both by Ivan Illich and published by Penguin Books 1973.

Rather than offer a formal review of these books, we asked Mrs Marjorie Oludhe Macgoye for her comments. She went out to Africa as a missionary, married a Kenyan medical worker, and now works in the University bookshop in Tanzania. Her own life thus touches a number of issues raised by Illich. Her spontaneous impressions were as follows:-

"These ideas are all immediately credible and disturbing. 'The Eloquence of Silence' is a most moving and practical approach to missionary relationships that reminds me again how far I have come short.

However until a new blueprint for society can be not only produced but accepted, it would be a pity if Westerners used it to **refrain** from sacrificial giving and personal service overseas since without this the rank and file will grow even more ignorant and less concerned with the human situation, and there will be no feedback of new ideas and life-styles through these individuals to their families and local communities. This is admitting the high rate of tension and disappointment among those volunteers who find they are not meeting the situation anticipated and those donors who try to find out and influence what is being done with their money.

In medicine I would be a little more hopeful than the author — in the countries I am in touch with it **does** appear that rural medical aids and midwives are being trained in numbers making reasonable parity with a fairly small Faculty of Medicine (50 students a year in DSM). If there were no specialised medical training, we should have to look outside for the planners and top instructors in such courses. In Zambia, for instance, I am told that many medical students are non-Zambians

and only one Zambian is actually teaching in the Faculty of Medicine and none is in training.

The Education 'industry' is much harder to subvert. Though Tanzania in fact gives adult literary classes and radio-cum-correspondence classes priority over expansion of primary education — 100% primary intake not being anticipated till 1984 and a very strong political and self help (meaning agriculture) slant in the primary schools — in Kenya the 'prestige' position is deeply rooted with strong objection from secondary students to agricultural and domestic work. (The first record of strike against 'manual labour' at Maseno Secondary School occurs in CMS records for 1908! The school was, of course, far from secondary then.)

I have myself waged a minor protest campaign against academic gowns and graduation ceremonies but no-one else seems to object to these. DSM students do not currently have gowns (undergraduate) but speak of introducing them 'to identify themselves'. In Kenya there are a few cases every year of primary school leavers getting older brothers to sit the exam for them so that they proceed to secondary school and wear the valued uniform even without enough knowledge of English to comprehend a simple conversation. This cannot be done without family connivance and expenditure.

Whereas the suggestion of 'two months schooling a year' is attractive, there remains the problem of how to occupy young people for the rest of the time, in a society where there is little unoccupied land and a great temptation for employers to undercut by taking on juvenile (as, in the family, slave) labour. The mass of people in the Third World who call themselves **unemployed** are in fact generally **under-employed**, since they have never had reason to expect wage-employment.

If society **itself** were integrated we should not need to use expensive school-time in, for



instance, Tanzania, on political education and gardening — families themselves should be able to deal with these while teachers and class-room time dealt with a second stream. I have always been warned by 'properly trained' missionaries that it is wrong and degrading to give the poor something for nothing.

I don't think anything is more degrading than to be hungry when you see others well fed.

I don't think anything is more contemptuous of personality than to pretend to pay people for work which is really no work — i.e. digging holes in the road and filling them up again.

It is partly this attitude which leads people to look on jobs **only** as a source of income and not of satisfaction — they know they are not being paid what **real** work would bring in, and therefore the job looks more like a means to keep them quiet."

Marjorie Oludhe Macgoye.

**'THE FORSAKEN LOVER — WHITE WORDS AND BLACK PEOPLE'** by Chris Searle. Routledge and Kegan Paul, 1972. Penguin Books, 1973.

Before he moved to Stepney, Chris Searle spent a year teaching English in a secondary school in Tobago. He is concerned "to demonstrate the crisis of identity facing black people saddled with a language and a culture that speak against them." To do this, he draws on not only his own experiences and observations as a teacher, but also — very impressively on the children's own writing.

As one of his many experiences, one can cite this:-

"Once when we were rehearsing a rendition of Walter de la Mare's poem 'The Storm' (a good poem for choral speech, but a very English one), I emphasized to the group that a good effect would be to speak one particular line about the seagulls caught in the storm much louder than the others. 'Say it loud,' I said, 'say it loud', 'I'm black and I'm proud', they all spontaneously shouted back in uni-

son, as if that theme was a lot more real and relevant to their needs than Walter de la Mare's English seagulls."

And here is one of the many examples of children's writing — this time by a fourteen year old boy:-

A teacher read,  
He read on and on  
About colour,  
I just glared  
The period ended  
He demanded to know what I was glaring at,  
I told him  
I was admiring his arctic colour.  
He glared more,  
And shouted me down to the head.  
The head quietly asked what happened.  
I told him everything, the teacher's part and mine.  
He replied,  
Saying it was his job  
And that I had a point too.  
He said again he'll just give me one.  
I told him there was small justice,  
For saying that I got two.

## 2. **IN SCHOOL — FOR YOUNG AND OLD**

(Text books ranging from the primary school to the sixth form.)

**'THE FROG' — Children of Nature Series No. 1** by Irene Cockcroft. Illustrated by Guida Joseph. Fabbri & Partners Ltd. 20p.

In 'The Frog' — one of three new titles in Fabbri's latest series of children's books, the others being 'The Moth' and 'The Lamb' — the danger of industrial pollution to wild life is emphasised when Timothy Frog, the central character, almost dies from poisoning by effluent from a nearby mill. Written for children in the five to ten years age group, the 'Children of Nature' series features two young children, Mike and Megan, who became involved with saving various creatures of the countryside threatened by pollution of one sort or another.



Tony Vinter, Director of Fabbri, explained. "We share the concern felt by great numbers of people about the menace of pollution to the environment. In the 'Children of Nature' books — which present a real-life problem in adventure story form — we have attempted to show the effects of unchecked pollution on individual creatures, characterised to give them closer appeal to the children reading the stories. As well as posing the problem the books also offer a solution. The children bring the plight of the affected creatures to the attention of their parents and the local community who exert influence on the people responsible for the pollution who then recognise their error and correct the situation."

This series seems to offer children a good entry-point to a universal problem. The wider implications can well be left to later. There may be some pupils who find the 'moral' over-intrusive. Most will be attracted by the coloured, pop-out style illustrations. Future titles are 'The Seagull', 'The Otter', and 'The Fox'.

**'FOOD'** — Penguin Primary Project.

**'Unit Handbook'** (Maureen Barrett); **'Providing'** (Wol Staines); **'Cooking'** (Dora Stephens); **'Enjoying'** (Maureen Barrett); **'Thinking about Food'** (Marjorie Lovegrove). Published together with two records, a digestion wallchart, and a film.

Food is so fundamental to life that one would hope any thematic exploration of it with children would be world-wide in its reference points. This holds good for these books across three aspects: the difficulty of obtaining food in some parts of the world; the world-wide sources of our food; and some of the different rituals and practices associated with food. For the most part, examples are taken from British life and concentrate on farming, cooking, and not least on health. As is usual with these series they have vivid colour pictures and a lot of guidance and information for pupil's activities.

**'TODAY IS HISTORY'** Edited by C. E. Stuart Jervis, Blond Educational, London, 45p each.

This series, launched in 1964, now has nearly fifty titles to its credit. They are written by experts, but in a simple and straightforward way. They would be useable for some examination courses, and for general discussions of modern history and its problems. They generally are 64 pages in length, illustrated with photographs and maps, offer a guide to further reading, and a useful index. In terms of world coverage, they include Russia, China, Africa, the United States and Latin America, as well as ones on such themes as race relations, comparative religions, and war.

**'EUROPEAN INTEGRATION: CONTEXT, IMPACT AND PROBLEMS'** by Eileen Daffern, B.A. Centre for Contemporary European Studies, University of Sussex, 1972. £2.

This is, as the author says, "an experiment in devising a European Studies Course for Sixth Forms". The main proportion of the 104 mimeographed pages are devoted to a description of course content, grouped around five key aspects:

- The problem of war and peace in Europe since 1945.
- The quest for unity in Europe.
- The internal development of the EEC with some problems and implications.
- EEC and the outside world.
- Projects on various aspects of European life.

This book, however, offers far more than a syllabus. In addition, it contains three things of value to teachers. First, there is an important introductory chapter reviewing the experiment and its trial in schools, with useful comments on such things as its initiation, changed role of teacher, cost, and assessment. Secondly, there is detailed bibliographical guidance, which includes films and references to specific newspaper articles, (— facsimiles of some are also included). Lastly,



there are work sheets which concentrate on raising of questions for students to explore.

In short, this is a sensible and practical book. The result of a good deal of painstaking work itself, it will save busy teachers just that.

### 3. **GETTING TO KNOW THE WORLD**

(Some publications from UNESCO and other organisations.)

**'WORLD ISSUES' — current problems in international relations.** Edited by Roderick Ogley. Published by the Friends Peace and International Relations Committee, London.

With its current number, this publication reaches its quarter century. Within its eight sides, it packs articles on Vietnam; China in the UN; the control of the seabed; and a summary of the review by Science Policy Research Unit (University of Sussex) of the disturbing publication 'Limits of Growth' from the Massachusetts Institute of Technology. In addition, there is a useful list of references to a range of journal articles. 'World Issues' is published quarterly, and obtainable from the above committee at Friends House, Euston Road, London, NW1, at annual rates of 35p post free (UK) and \$1.50 (USA airmail).

**'A WORLD OF CHILDREN'S BOOKS' — A Selective International Bibliography.** UNESCO, 1972. 148pp.

"This bibliography, published by UNESCO as a contribution to International Book Year, lists books for children and young people which have appeared in recent years in 57 countries. The purpose of the bibliography is to contribute to better international understanding by creating a wider awareness of the literature enjoyed by children in many lands.

For each country up to ten titles are given. An attempt has been made to select outstanding fiction and picture books published since 1965 for children up to approximately 14 years of age, not including translations of foreign publications."

These comments, from the introduction, are a fair statement of the aims and range of this

bibliography. Even with no more than a three-line summary, in French and English, one is given an exciting impression of the variety and vitality of books being produced for children. It is sad, however, that more are not translated into other languages. Also, a closer look at the 57 contributing countries surprises one by the absentees. None, for example, from China or India — to name two countries who contain over a quarter of the world's children.

**'LEARNING TO BE' —** the report of the international commission on the development of education. UNESCO 1972.

The Japanese chairman of a recent UNESCO meeting introduced the occasion with these words:

"And is it not eloquent that 'Learning to be' was the title chosen for the report of the International Commission on Educational Development? No longer merely learning. No longer learning to do. But actually learning to be!

In the first instance, learning: this stage, with the great literacy effort it demands is far from being past. For if today's world is at times in need of protection from some of the effects of development, it still counts 783 million illiterates and it would be a grave mistake ever to forget this.

The 'learning to do' stage, with the great functional literacy effort it implies, is also a long way away from its term; to forget this would be fatal not only for our efforts and for the success of our Organization, but also for the cause of world peace. And yet, history is already compelling us to move on to the next stage, that of permanent education, or learning to be.

Learning, learning to do, learning to be, have all got to be done together and unless we succeed in all of them we are in for all-round failure."

He was right to stress the importance of this document. Not the least attractive of its qualities is that the report sees education as beginning early and never ending.



## COVER PICTURES

### FRONT COVER:

The picture comes from 'Maori Myths and Legends', re-told by A. Alpers, and illustrated by Patrick Hanly. Published in 1964 by John Murray, London. Alpers, a New Zealander himself, has made a detailed study of the Maoris, and told their stories in clear and vivid language.

### BELOW:

This picture shows Raman meeting a former friend of his, who cannot understand why Raman should wish to study. From 'What then, Raman?' by Shirley Arora. Illustrated by Margery Gill, and published by Blackie, 1963. (See section on **India** on page 6.)

## A FUTURE ISSUE

It is hoped that a future issue will explore Professor Toynbee's conviction that "religion in the widest and deepest sense, is the key to the psychological and political unification of the human race." Contributions welcome.



(Margery Gill. By courtesy of Blackie Ltd., Glasgow.)



# **Inquiry and Discovery Teaching –**

## **A new Ford Teaching Project**

**John Elliott and Clem Adelman**

The University of East Anglia has been granted £20,000 by the Ford Foundation for a two-year project on inquiry/discovery based teaching, to be located in the Centre for Applied Research in Education. The project team (John Elliot, Director, and Clem Adelman) will involve about 50 teachers from 14 primary, middle, and secondary schools — drawn from Norfolk, East Suffolk, Ipswich, Essex, Cambridgeshire, and Hertfordshire Authorities — in a programme of action research into their own teaching. The Local Authorities concerned have all co-operated in the selection of schools and many have nominated an adviser or teacher's centre warden to share with the project central team the role of supporting work in schools.

All the teachers involved aspire to discovery/inquiry based approaches and have had some experience of the problems which accompany attempts effectively to implement them in classrooms. Their task over four terms (Summer 1973 — Summer 1974) will be to:

- (i) Identify the essential features of inquiry/discovery processes and the interpersonal values in the teacher-pupil relationship they imply.
- (ii) Explore the extent to which the problems of realizing these processes and values in classroom practice can be generalised across such variables as subject-matters, age and ability levels, and local setting, with a view to identifying and documenting a set of general problems for implementation.
- (iii) Generate and test hypotheses, in the form of experimental teaching strategies, about how problems of effective implementation might be overcome.

The teachers will meet to share ideas and study each other's experience in three main settings. First, they will meet regularly in school based teams (consisting of 3-5 members) under a co-ordinator appointed by the headteacher. Where possible team members have been drawn from different subject areas, since one of their main tasks in team meetings will be to explore the hypotheses that the most severe problems of effective implementation are independent of the type of subject-matter taught.

Second, teams from three or four schools within easy reach will meet twice a term at a teacher's centre. Here teachers will have an opportunity of relating their experience to that of teachers from other schools, some of which will be schools catering for a different age range.

Third, there are three residential conferences for all the teachers involved. The first of these was held on 12th to 15th April at the University of East Anglia. Working mainly in small groups the teachers involved shared something of their previous experience of classroom problems, worked at formulating an initial agenda of problems and hypotheses (to be studied and tested during the summer term) and discussed research methods.

The role of the project central team will be concerned with offering research support to teachers in the task of documenting and recording work in classrooms, and getting a range feedback on teaching problems and effects from the pupils themselves, colleagues from their own schools, and other teachers involved in the experiment.

It is hoped that from the work of the teachers involved the foundations of a pattern of in-



service training in the area of inquiry/discovery methods will emerge in a form which is applicable both in the United Kingdom and the United States.

At present in-service training in the area of methods is largely confined to, and dependent on, the requirements of teaching in particular subject areas. There are few in-service contexts in which teachers from different subject-areas and types of schools (e.g. primary and secondary) can come together to explore problems in teaching which affect them all. Yet observation of work in classrooms suggests that some of the most crucial problems for innovation in teaching are related to fairly general and widespread institutional assumptions about the relationship between knowledge, authority, and freedom. The aim of the project is to document the problems of innovation in the area of methods, and the ways teachers have sought to resolve them, in a form which is accessible to teachers from a wide range of subject-areas and schools; in the hope that it will provide support and guidelines for further experiment in schools. This would furnish a context, the beginning of a developing tradition, for exploring general problems of methods innovation; something which is missing at the present time.

The project hopes to produce a range of documentation to support continuing work in schools. Among these will be a handbook reporting the experience of the project in a form which is open to continuing modification and experiment; case-histories of teaching written by teachers and case-studies of significant classroom problems.

It is attempting, within the limitations of its financial resources, to document work in classrooms on tape-slide and audio and videotape, and it is hoped that compilations in these media will also be produced.

Finally, something should be said about the project's design. It might be thought that empirical research should not be undertaken by teachers without some initial agreement about the aims and values of inquiry/discovery

teaching. Surely one has to identify one's aims, what one is trying to do, prior to exploring the problems involved in doing it and the best means of realizing one's aspirations. Experience suggests that such attempts are rarely satisfactory for the following reason.

There are numerous ways, not all inconsistent with each other, of describing what one is trying to do. Which description is appropriate will depend on the context in which one acts. For example, one teacher may characterise 'teaching by discovery' as 'letting pupils find things out for themselves'. And someone else may counter this with the view that if one is teaching one must be exerting some kind of influence in trying to get them to learn something. The first teacher assumes a context in which teachers can normally be expected to instruct or tell pupils what is to be learned. The normal practice of instruction in a manner which is morally objectionable is implied by the definition. The second teacher assumes that the first is advocating complete passivity on the part of teachers and in his comments points out the contradiction between this and the activity of teaching. He implies that a teacher has a moral responsibility to influence his pupils learning. His remarks are governed by his response to an ethos of 'progressionism' in his school where he believes teachers are failing to fulfil their responsibilities as educators. The first teacher views these objections as a 'disguised' argument for a return to an authoritation role, and the discussion soon become polarised.

Each party finds themselves taking up positions they didn't start out with, positions not necessarily reflected in their respective practices. Communication begins to rapidly break down.

Each disputant failed to appreciate the context or background against which the other made their remarks and interpreted the other's remarks in the light of their own teaching context. A mutual understanding of their respective situations may have revealed more agreement about their aspirations than was apparent. In the light of these considerations the project team have decided on an alterna-



tive procedure, namely to work at the task of clarifying the values and aims of inquiry/discovery teaching from teachers shared definitions of the practical problems involved in the approach as they see them. Every statement of a problem encapsulates some view of what is worthwhile achieving. For example, one may discover considerable consensus among teachers about the 'problem' of weaning pupils from dependence on the authority of the textbook or the teacher. These only constitute problems for people who believe in the value of pupils being able to determine truth on the basis of independent reasoning. By making explicit and reflecting on assumptions behind shared definitions of problems one can develop ways of conceptualising the nature and values of inquiry/discovery processes which are appropriate to the practical contexts in which teachers operate. Of course, we may discover disagreements over how problems are to be defined which reflect

contradictory views of the nature of these processes, but this can be handled reasonably well if the disputants are aware of shared problems and a measure of consensus between them on the question of aims. If the latter is explicit they can examine the assumptions embodied in their disagreement against a criterion of consistency with existing shared assumptions.

### Note on Contributors

**John Elliott** used to teach religious studies in a secondary school. From 1967 to July of last year he worked on the Schools Council Humanities Project which, like the Ford Teaching Project which he has recently initiated, was based at the Centre for Applied Research in Education at the University of East Anglia, Norwich, U.K.

**Clem Adelman**, now Senior Research Associate with the Ford Teaching Project, was previously working for three years at the Chelsea (London) Centre for Science Education on the culture of the classroom. Before that he had taught at Guildford Tech. (liberal studies, film and music), the North East London Polytechnic and at a Secondary Modern School.

## 18e congrès international de psychologie appliquée

sous les auspices de l'Association Internationale de Psychologie Appliquée et de l'Université du Québec à Montréal.

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**28 juillet to 2 août, july 28 to august 2, 1974**

L'Association internationale de Psychologie appliquée tiendra son 18e Congrès international à Montréal, Province de Québec, Canada, du 28 juillet au 2 août 1974. Membres de l'Association ou non membres, tous les professionnels des Sciences humains, et les étudiants universitaires sont invités soit à présenter les travaux au Congrès, (présentation, colloques, conférences) soit à y assister pour profiter des exposés des plus éminents scientifiques du monde entier. Sous le patronat de l'Université du Québec et des Associations scientifiques de la province de Québec et du Canada, on attend plus de 4,000 congressistes, venant d'une centaine de pays. Des activités sociales variées attendent les congressistes à Montréal, ville panoramique où l'on peut déguster les meilleures cuisines de l'Amérique du Nord.

Pour de plus amples renseignements, écrire au Secrétaire général.

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# Cosmopolitanism and Moral Education

David Bridges: Homerton College, Cambridge

## INTRODUCTION

'The World Studies Bulletin' which accompanies 'New Era' quarterly is a continuing testimony to the developing interest in 'world studies', 'education in world citizenship' and 'education for international understanding'. This is an area of educational concern which could benefit from clarification. However, I do not want to labour this point on this occasion. Rather I shall attempt to explore **one** sort of account of what educationists in this area **might** be getting at.

It seems to me that central among the objectives of 'education in world citizenship' — or, to give it a wider denotation, 'education for international understanding' — is the establishment of an order of interpersonal and intersocietal relationships marked most notably by qualities of peacefulness, tolerance and justice **extended to all people**. The main claim seems to be that through our learning we should contribute to the development of a form of life of this kind among the future generations of world society.<sup>1</sup> I suggest that underlying these claims is, first, a particular ethical and social position which I shall label 'cosmopolitan' and, secondly, a conception of, among other things, moral and social education which would reflect this 'cosmopolitan' position.

This is in any case what I am going to assume as my starting point. What I want to do in this article is to begin to explore a little more carefully the identity of 'cosmopolitanism' as a distinctive ethical standpoint and the possible implications of such a standpoint for a view of moral education.

I shall begin by attempting to identify what might be distinctive about a 'cosmopolitan' view of ethics.

## COSMOPOLITANISM

To a certain extent I am using the word as a

**label** for a collection of opinions I am interested in rather than expounding or describing a clearly identified position held under the name of 'cosmopolitism'. However I prefer the label 'cosmopolitanism' to others I might have chosen because the views which I want to pick out do resemble in at least some respects those to which this name has occasionally been applied in a tradition traceable, though with some disjunctions, through international socialism and British Utilitarianism, through German Enlightenment and French 'Encyclopaedéisme', through Renaissance humanism and Medieval Christendom back to the fountain spring of Ancient Greece, the wisdom of Stoics and, it has been argued, the Imperial might of Alexander the Great. However it may be that there is only the very faintest reflection in these sources of the ideas which I am going to attribute to 'the cosmopolitan'.

I suggest that the cosmopolitan's ethics can be summed up in three closely related principles:

- i) 'that whatever rights or duties, respect or freedom we owe to people we owe to people of **all** nations, of **all** societies' (irrespective of race, colour, creed, sex, etc.)
- ii) 'that in assessing the relative merits of different courses of action we should consider the good of the whole of humanity and not just one section of it'
- iii) 'if we wish to meet wisdom, beauty, courage, kindness or other excellences we should open our eyes to human achievement in all parts of the world and not just one.'

The emphasis running through each of these principles is on our need to free ourselves from national or sectional limitations and at-



tachments. It is a reassertion of the necessity of a **world** perspective in our understanding judgement and civic identity.

Let us look a little more closely at the three principles:

- (i) **'that whatever rights or duties, respect or freedom that we owe to people, we owe to people of all nations, of all societies.'**

In this principle the cosmopolitan reasserts what inhabitants of a world divided up into nations are inclined to forget: that it is of the nature of moral principles that they should be applied universally i.e., and for example, if justice is owed to me then it is owed to all persons; if I claim it as a moral right that I can say what I think, then I must acknowledge this as the moral right of all human agents.

The chauvinist has been inclined to take the view that moral obligations extend as far as our national frontiers: we owe the basic means of survival, a certain moral respect, justice and certain rights of freedom to our compatriots, but to those who are not our compatriots, we owe nothing; beyond the borders of our own country the moral law is replaced by the law of the jungle.

Against this the cosmopolitan reminds us that such moral obligations as we acknowledge to be owed to our compatriots we must acknowledge in respect of our fellow men the world over. The differences which we can recognise between peoples, differences of race, colour and creed for example, are not, on the cosmopolitan's view, differences of a kind relevant to making distinctions between what we owe at the level of fundamental moral obligation to all persons — **because they are persons.**

The Stoics gave the earliest and one of the most attractive portrayals of this point of view. Zeller gives this account of their teaching:

"What reason have we to feel ourselves more nearly related to some men than to others? All men, apart from what they have made

themselves by their own exertions, are equally near, since all equally participate in reason. All are members of one body, for one and the same nature has fashioned them all from the same elements for the same destiny". Zeller describes how, using religious language, Epictetus calls all men brethren, since all have in the same degree God for their Father. "Man, therefore, who and whatever else he may be, is the object of our solicitude, simply as being a man. No hostility and ill-treatment should quench our benevolence. No one is so low but that he has claims on the love and justice of his fellow men."<sup>2</sup>

Now there may be difficulties in defending the Stoic or other accounts of what it is which characterises and unites all men as men. I am not sure what it is for all men to 'have in the same degree God for their Father' — nor is it so obvious that 'all **equally** participate in reason'. Since the Stoics distinguish between wise men and fools it rather looks as if what is meant here is 'potentiality for reason' or something like that. However these are not problems which need lead us to reject the basic conclusion. For the formal principle of justice requires us to demonstrate relevant reasons for treating people **differently** not for treating them the same. (Of course, the invocation of this principle does not settle anything; it merely shifts the controversy over to what is to count as a 'relevant' reason: but I shall not pursue **that** problem now.) Let me return to my descriptive function and simply point out that the cosmopolitan will not accept information about a man's nationality as a ground relevant to the determination of our moral obligations towards him. In the language of slightly more recent ethics, the cosmopolitan takes the moral imperative as brooking no exception, as, literally, 'universalisable'.

This then is the first principle: 'that whatever rights or duties, respect or freedom that we owe to people, we owe to people of **all** nations, of **all** societies'.



- (ii) **'that in assessing the relative merits of different courses of action we should consider the good of the whole of humanity and not just one section of it'**

I am not sure whether this is not in fact the same principle as the first couched in a form appropriate to a different ethical tradition. If the first principle may be interpreted as a reaffirmation of the formal principle of justice or the logic of the Kantian principle of 'universalisability' — this second is a reassertion of what is already implied but often ignored in the Utilitarian principle of the 'greatest happiness of the greatest number'.

The chauvinist weighs in his scales what will contribute most to the happiness, good or interests of his country or his compatriots. The cosmopolitan by contrast urges us to make our decisions on the basis of what is conducive to the happiness, good or interests of the whole world or failing that the largest part of it. Thus if it were demonstrably in the interests of the world as a whole, but against the interests of one particular nation, that that nation should be deprived of its arms or obliged to share round its wealth, its skilled doctors or its supplies of medicine, the cosmopolitan would be inclined to support the action, even though it was to his own country's disadvantage. The chauvinist would bitterly oppose anything which was opposed to the interest (including the 'enlightened self-interest') of his own nation, whatever the gain to others.

This cosmopolitan view is in fact reflected in some of Bentham's writings. As C. J. Columbus explains in his introduction to 'Project for Perpetual Peace', for Bentham, "public good had no limits other than those of the habitable globe . . . Bentham invariably took as a basis for his reforms 'the common and equal utility of all nations'." <sup>3</sup>

But Kant too, in his pre-critical essay on 'Education' expressed very much the same principle. His is a neat statement particularly appropriate to the context of this discussion:

"We must encourage youth . . ." he writes, "in

love towards others, and to feelings of cosmopolitanism. There exists something in our minds which causes us to take an interest (a) in ourselves, (b) in those with whom we have been brought up, and (c) there should also be an interest in the progress of the world. Children should be made acquainted with this interest, so that it may give warmth to their hearts. They should learn to rejoice at the world's progress, although it may not be to their advantage or to that of their country."<sup>4</sup>

As with the first principle so with this second one, I think the cosmopolitan is entitled to ask the nationalist, chauvinist, tribalist or sectionalist to justify his claims to a reduction of the bounds within which 'the public interest', 'the common good' or 'the greatest happiness of the greatest number' should be adjudged rather than to feel that the obligation is upon him (the cosmopolitan) to justify the assessment of these things in terms of an unlimited category of 'the public', 'the commonality' or 'the greatest number'. The cosmopolitan's *prima facie* assumption is the rational starting point: the onus is on others to restrict it if they can.

- (iii) The third principle which I mentioned as characterising the cosmopolitan was this: **'if we wish to meet wisdom, beauty, courage, kindness or other excellences we should open our eyes to human achievement in all parts of the world and not just one'.**

This is almost, I suppose, a counsel of prudence to those in search of aesthetic, moral and other human excellences. It is a counsel which has led at various times in history to an exciting interchange, cross fertilisation and expansion in scholarship and in artistic attainment. Renaissance Europe thrived on it — and the French Encyclopaedists celebrated it. This was the sentiment expressed by Vauvenard in a letter of 1739 sent to Mirabeau:

"How agreeable to be able to live with men from all levels of society, from all provinces, from all nations and to bring together in one place all the separate insights of this multi-



tude which contains within itself all the knowledge, all the imagination and all the talent of the world.”<sup>5</sup>

The cosmopolitan’s argument, then, is something like this. If you wish to seek out the most beautiful achievements of human art, why stop short of your own shores? If you seek wisdom why eschew the insight of any other than your compatriot? **It is irrational thus to set limits on your enquiry.**

Typically, then, the cosmopolitan emerges at a time when national or sectional interests and concerns seem to be limiting the perspective which we bring to:

- (i) our application of moral principles
- (ii) our weighing of ‘the public interest’, ‘the common good’ or ‘the greatest happiness of the greatest number’
- (iii) the pursuit of virtue and excellence.

He reminds us that such limitations in our perspectives is contrary to reason and, by extension, to morality.

Now all sorts of further credos are sometimes attached to the cosmopolitan or associated with him — most obviously perhaps he is supposed to prize peace and to seek to establish some form of world government.

The establishment of peace would I think be a necessary condition for the ordering of intersocietal and interpersonal relationships according to the principles to which the cosmopolitan is attached. But let us be clear that he wants a lot more than peace. A condition of peace would facilitate but would not automatically lead to the kind of moral order to which the cosmopolitan is attached.

The establishment of some form of world government would be **neither** a necessary **nor** a sufficient condition for the fulfilment of the cosmopolitan’s aspirations, though doubtless the attainment of these aspirations might alter radically the functions and character of the nation state.

The quality of life that the cosmopolitan admires **could** be secured within a political structure of nation states; it conceivably **might not** obtain under a system of world government. Ethical considerations, in general and in this instance, might oblige us to rule out some forms of political and social order (as unacceptable) and might incline us to respect others. But they do not **of themselves** lead us conclusively to a representation of one particular order as the ideal.

Perhaps then cosmopolitanism is best characterised simply in terms of my three basic principles.

### MORAL EDUCATION

What of moral education? If the cosmopolitan’s principles are valid ones (I am aware that I have done little more than show reason why we might look at them seriously — I have not, here, constructed a rigorous justification) does it make any difference to what might, or should, go on in moral education?

The answer to this question rather depends on the way one ordinarily **conceives of moral education**. For the cosmopolitan’s purpose here as in his wider concern for moral conduct is not so much, as it were, to tack on any **extra** principles, but rather to draw out the implications of what already properly belongs there.

Thus the cosmopolitan would want to make it clear in teaching something about the **form** of moral judgement that moral laws are by nature universalisable in some sense and that this means that such duties as we have are incumbent equally on each of us and such obligations are owed equally to all. In teaching the use and application of **maxims** like ‘the greatest happiness of the greatest number’ and **concepts** like ‘the public interest’ or ‘the common good’ the cosmopolitan will be cautious lest his pupil begins to make the unwarranted assumption that it is only his countrymen to whom reference is being made. In developing in his pupil an understanding and appreciation of **human virtue** and **excellence** the cosmopolitan may be concerned that he does not fall into the assum-



ption that these are qualities or attainments having application only to the persons, deeds or products of his own countrymen.

The cosmopolitan would also have something to say about the implications for other aspects of moral education. He might very well claim (and much of the literature on education and international understanding may be reduced to this) that even where people are ready to grant his three principles as crucial to any proper conception of morality or moral education, these people often ignore or neglect what is required in terms of the kinds of **knowledge and understanding** which is necessary to their application. Let me offer two brief points by way of illustration of this argument. I will base these, for convenience on two of John Wilson's list of moral components, as they appear in his 'Introduction to Moral Education'.<sup>6</sup>

First, the cosmopolitan will want to broaden our perspective in what Wilson calls ALLEMP or **our awareness or insight into other peoples feelings**. If the category of 'other people' is to include not merely our own compatriots or the broader community of English speaking peoples but also people of quite different social and cultural traditions then clearly we require a much elaborated framework of knowledge and understanding under this aspect of moral education. How much moral clumsiness has resulted from the insensitivity towards people of **other** cultural groups by people with perhaps a highly developed sensitivity to members of their **own** society.

The cosmopolitan therefore would urge us in our teaching to set out deliberately to develop children's sensitivity to and understanding of people of other cultures and societies — and perhaps along with this to enlarge their conception of what it is to be a person, of the similarities and dissimilarities among the broad set 'humanity'.

Perhaps even more obviously, the cosmopolitan might have something to say about the component of morality and moral education which Wilson calls GIG, that is, **mastery of relevant factual knowledge**. If we wish to

promote happiness, liberty or freedom in or on behalf of societies other than our own and if we wish to act rightly towards them, then we need to have extensive understanding of the political, economic and social structure of those societies. History is strewn with cases of political and social blunders wrought by the tampering of benevolent, but culpably ignorant would-be international well-doers. Similarly any sensible effort to bring some moral improvement into **international** relations requires the agent to have a thorough grasp of the facts of the international situation and the way in which these relations work.

The constant pleas, in the literature on education and international understanding, for more teaching about other societies and about international relations is partly connected with an interest in this knowledge 'for its own sake', but partly too it is connected with the belief that knowledge and understanding about other societies and international relations is a pre-requisite of rational, moral and effective activity in a society which is conceived of as extending beyond our own national frontiers.

## CONCLUSION

I have suggested three principles to which the cosmopolitan seeks to draw our attention — three principles of morality, three principles which because of their intimate connection with the **form** of moral judgement should be explored in any proper course in moral education.

Further I have suggested that the cosmopolitan reminds us that from our recognition that moral judgement and moral action must operate within a world perspective, in a global context, there follow certain implications for the kind and scope of the knowledge and understanding that we should be concerned to teach.

Practical considerations about curriculum time and resources will of course set limits on what can be done; but, equally, practical considerations about the facts of our changing world may suggest that it should be more than is done at present.



## NOTES AND REFERENCES

1. For examples of this sort of view see:  
**J. L. Henderson:** 'Education for World Understanding': Pergamon, 1970.  
**Council for Education in World Citizenship:** 'Education for International Understanding': C.E.W.C. London, 1967.  
**UNESCO:** 'International Understanding at School': UNESCO, 1965.  
**David C. King:** 'International Education for Space-ship Earth': Foreign Policy Association of America, 1971.
2. **E. Zeller:** 'Stoics, Epicureans and Sceptics': (trans. O. J. Reichel): Longmans, 1870. (pp 309-10).

3. **J. Bentham:** 'A Project for Perpetual Peace': in Grotius Society Publications No. 6: Sweet and Maxwell, 1927.
4. **I. Kant:** 'Education': University of Michigan Press, 1960. (pp 120-121).
5. 'Quel agrément de pouvoir vivre avec des hommes de tous les états, de toutes les provinces, de toutes les nations et de réunir en un point tous les rayons de lumière épars dans cette multitude, qui renferme en son sein toutes les connaissances, tous les sentiments et tous les talents du monde.'  
Quoted in **N. Hans,** 'Comparative Education': Routledge and Kegan Paul, London, 1961.
6. **J. Wilson, N. Williams and B. Sugarman:** 'Introduction to Moral Education': Penguin, London, 1967.

## OFFERING EXPERIENCE OF CRAFTS

**Seonaid Robertson, UK.**

Many people today are realising that in this industrialised society with its over-academic education they are missing out on an experience which they feel intuitively would be satisfying, the experience of shaping and forming their own individual thing in one of the basic materials of this earth. There are plenty of well-intentioned evening classes, but usually crowded, and in any case limited to a short session when one is already tired. There are summer courses, all necessarily expensive; but how to know whether one will find what one wants? For anyone who really seeks the experience of craftsmanship under the guidance of skilled craftsmen — some of them world recognised figures — with plenty of equipment in exceptionally inspiring surroundings, and for that length of time which enables one to follow something **through**, to search deeply for meaning in the work, then I suggest that they look to a group of young people who share a mutual philosophy and are willing to give up part of their summer to offer that experience to others.

I must declare an interest in this group (though this year I shall probably join it as a student participator) for I was one of its originators. In those grim days just after World War Two, there were few practising craftsmen left in Britain, there was almost no real craftsmanship in schools (the exceptions could be counted on one hand) except in the rather arid wood-and-metal departments. I saved up enough to enable me to go round the country and try to see what was still going on. In a decrepit old Ford, which still had the

smell of the calves in which its last owner had driven to market (inadequately napped with old sacks), by train and by foot, I winkled out a number of craftsmen and teachers, nearly all feeling isolated and lonely. I wrote to countless education authorities, asking where in their area I might see good crafts in schools. Out of a wilderness of nick-nacks and dreary identical products, just a few, a very few, burgeoned with vitality and hummed with enjoyment. The first necessity was to overcome the isolation, just to meet each other. In discussion with a number of these, principally Ella Mclead and Henry Hammond, both still active in crafts, a meeting was arranged in London to which perhaps 15 to 20 people came. Since several of us were active members of The Society of Education through Art, we wished to underline the belief that craft was a form of art (not just a technique). So, as the 'Craft Group within S.E.A.' we maintained this link.



Base edges turned up; coil pressed inside turn up.



This group, very small in the face of the immensity of the educational problem, asked themselves what they could do for craftsmanship? It was decided that the essential thing was to offer people the **experience** of a craft for a concentrated ten days residential course and to get together a small exhibition of outstanding crafts from a few schools in order to show what could be achieved.

The craft conference, or 'workshop', as it is now called, grew and flourished over the years. The convictions of that original group have been expressed as well as I can do it, in the report of the younger folk who took over as we old stagers, after 17 years of tri-annual workshops, felt we had to give up. The thing would either go on with the enthusiasm it had engendered or it would die a natural death. The younger group who had been coming as students or assistants, took up the idea enthusiastically and put out this statement of principles.

That only 'natural' materials would be offered and as little processed as possible, these being felt to have the inherent vitality and 'playback' essential to the experience.

That processes and tools would be used that give the most intimate contact between worker and material drawing on the inherent qualities of both.

That crafts would be chosen that involve a deep commitment to one material.

That considerations of design would be dealt with as they arose in the act of making for a purpose rather than as preconceived principles imposed from without. It must be understood that these principles were not to imply a rejection of modern materials and processes or of the assembly crafts, or of design principles, but were formulated to ensure an experience for the

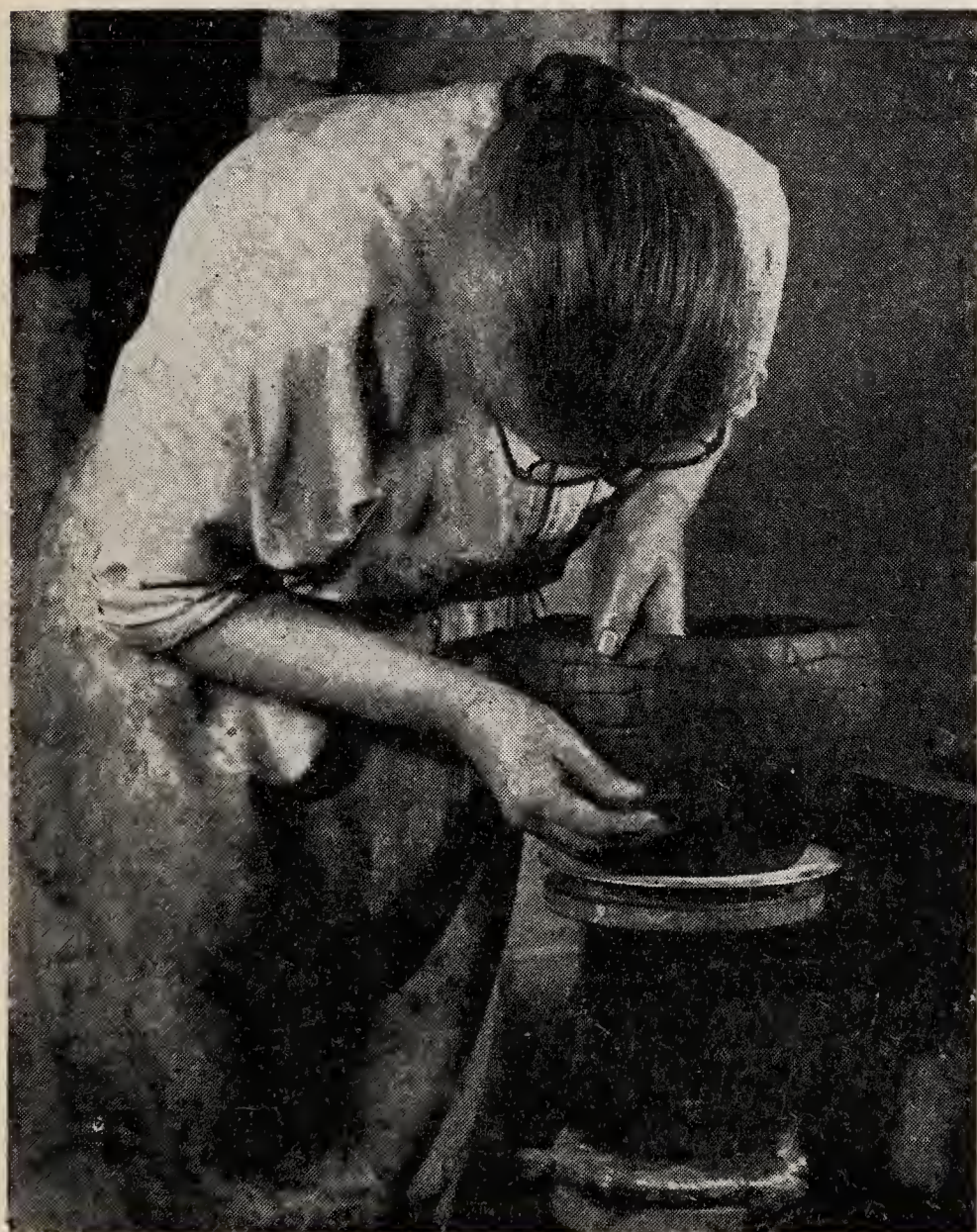
individual as rich and satisfying as possible, one leading directly to the roots of inspiration through good making in vital materials.

This kind of thinking is very much in line with the ecology movement and with the hunger of people today for basic experiences rather than second-hand; for contact with age-old traditions which retain their inherent vitality, for knowing with one's body as well as with one's mind.

But to state these inherent principles is to give no idea of what participating in one of these workshops is like. There **are** quiet corners to browse on fascinating natural objects or examples of fine craftsmanship, but mostly the scene is one of people devotedly getting on with pottery on the wheel or hand building, while outside a whole family of kilns will be rising before our eyes. White wool lowered into simmering vats will be prodded out to hang in luminous swags, while weavings are growing at a slow steady pace in various corners. In the evenings eager kilnbuilders will be stoking up for the night passing mugs of cocoa or toddy round in the scented summer dark, while others sit indoors exchanging ideas with some of our informal tutors. In the past such encouraging friends as Bernard Leach and Marianne Straub have moved among us, not lecturing but sharing in our day-to-day work. This year the Crafts Advisory Committee of G.B. in co-operation with the American Crafts Council help to bring two distinguished craftsmen, Paulus Berenson, dancer and potter, and Ted Hallman, weaver of garments without seams, to join the tutors. This underlines the international flavour of the Workshop today under the inspiration of Ann Stannard. All round, there is a gaiety, a relaxed atmosphere of rhythmical work and the intense satisfaction of sharing and discussing one's work with a like-minded group. Altogether this is an experience of heightened intensity and living at a degree of awareness which lasts long after the workshop is over.

Because most of these young people are in full time jobs and abound with other interests, we shall probably have to wait another three years before this opportunity is offered again. They write to me in these terms — "We want to build on the spirit, attitudes and values of past workshops, while at the same time encouraging international co-operation and respect. We want the Workshop to become an international meeting point — we welcome most warmly students from abroad." So if you would like to join this unusual group, 20-31 August 1973, either as an individual or a family, and spend ten days in one of the loveliest counties, to dabble your feet in Canute's sea, and walk the Roman mosaic floors of Fishbourne, if you would like to help build a kiln or dye your own colours, to live and work with such a group, here's how to do it.

All information from:- Helen Gray, Workshop Secretary, 2 Step Terrace, Winchester, Hampshire, England.



Scraping coils together upwards on outside.

### Note on contributor

Seonaid Robertson's deep interest in the Scottish countryside led to a belief in the value of craftsmanship and an appreciation of natural materials. After Edinburgh College of Art and many years as an art teacher, she joined the founder members of Bretton Hall and, later, the staff at Goldsmiths' University of London, whence she retired in 1971. She has been a frequent contributor to the 'New Era' (January 1972, for example, on Herbert Read) and her publications include 'Creative Crafts in Education', 'Craft and Contemporary Culture', 'Rosegarden and Labyrinth' and 'Dyes from Plants'.



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In thanking members of the English Section for their contributions the editors hope that other Sections will find that such an exercise would stimulate their membership too.

The journal is now on sale at Dillons Bookshop, 1 Malet Street, London, WC1, and, in due course will be at other university bookshops, that is to say obtainable not only by subscription.

American members of the WEF please note that David Bridges will be visiting the east coast in September and would gladly get in touch.

Offers of help over routine and promotion work in the 'New Era' office in London, W8 would be very welcome from September.



# Editorial

Following upon our Japanese number in May this month the English section lays itself bare. It has done so thanks to the encouragement and co-ordinating efforts of its chairman, Harold Pratt, who writes a masterly summary of the Easter conference in London, although the contributors are drawn from the west of England too.\* They mainly reveal the perplexities which are worldwide of the older generation of teachers and professors of education whose objectives and methods seem to be crumbling before their eyes, and whose machinery of secondary schooling, so valiantly built up after 1944, has badly misfired. This is not to say that the values which informed them are gone for ever, but that they are patently inappropriate in their present form. Overseas readers may take heed of what is going on in England and are invited to send their observations and comparisons.

Ken Williams, in a brilliant article, does indeed describe the symptoms. An amazing contradiction, however, is that he, a prophet of doom, is just about to return from some years of academic browsing to become head of the junior department of some 600 youngsters in a Bristol comprehensive school. Perhaps we should ask him whether he could possibly contemplate such a task if his convictions did not belie his article? We might add that counselling **only** will not do, and ask how the word 'disaffected' has turned up anyway? For it implies a militaristic type of loyalty and obedience which finer spirits, from Socrates to Bertrand Russell, have always questioned.

Nevertheless what a pass has been reached that it should even be necessary to ridicule the notion of 'constructing a few bare cells in a school' p.138. Explanations, and partial solutions to this state of affairs, distilled from earnest searching, are proposed in these pages. In reading them we should surely ask ourselves a few questions.

What range of 'shared responsibility' do Bayne-Jardine and Hannam in fact advocate? p.151. Can we agree with Hemming, p.157, that it is 'flexibility' and 'individual growth' that are needed without clarifying the meaning of these words and the possible directions that are intended? What is the place of humility in a person in whom 'confidence is the key'? Is indeed a new dogma on the way?

There would appear to be four main concerns, which have only been touched on in this issue, and to which it is hoped the 'New Era' may address itself in the future.

Firstly, arising from Ben Morris' reference to 'truly human childhood', is the question of the origins of morality or moral autonomy. In January 1972, p.8 we put forward the notion of an aesthetic basis, derived from unconscious modes of integration, which, in this issue is delightfully hinted at by Shavreen.

Secondly, the curriculum, devised by the schools themselves, was the main theme at the Somerset meeting in February upon which Malcolm Skilbeck, now professor at Ulster, has promised to write. Here we are concerned with the nature of fields of knowledge (Peter Clough p.132) together with the significance of the affective domain.

Thirdly, we would contrast Harold Hayling's observations on adult violence, p.129, with Clive Peters' assertion that where love is there cannot be ideals or prescriptions, p.161. In January 1973, p.2 we wrote that the possibility of atomic annihilation has rendered one part of the rationale of the State, as defender from outside enemies, invalid. Dishonesty and corruption in high places has further eroded the other justification of the State as a defender against robbers and unscrupulous men within one's own country. If the president of a State is a burglar it follows that belief in civil authority, and its school appurtenance, collapses.

Lastly, is it perhaps too late for the grown-ups to initiate changes for the better? Adolescents have realised that they constitute an overwhelming majority. Forty per cent are truantiing from the school down the road: to **force** them back is beside the point for this makes school a prison. Yet the old authorities linger on, and may return in more virulent form, unless succeeding generations can be helped to find the secrets of wisdom and benevolence.

A.W.

\*In which region, at Newton Park near Bath, it is planned to hold a European conference from 22-27 July 1974.



# A l'école a contre-cœur

## PREFACE

**M. Le Professeur Ben Morris**, Bristol, R-U  
Président, English New Education Fellowship

Le thème de ce numéro de la 'New Era' n'a rien de neuf. On se rappelle l'écolier de Shakespeare "se traînant à contre cœur et à pas de tortue vers l'école" et, dans le courant de ce siècle même, ce thème a joué un rôle non sans importance dans les pensées des fondateurs de la Fellowship. Mais aujourd'hui, ce thème a pris une tournure universelle et urgente qui aurait étonné nos fondateurs, car la désaffection de la jeunesse figure dans les actualités à travers le monde. Les conditions particulières et les événements pédagogiques qui aujourd'hui fixent l'attention sur cette question en Angleterre peuvent être de nature spécifique et particulière, mais l'humeur des jeunes comme celle de leurs aînés fait partie de l'esprit de l'âge. Au début de ce siècle aucun pays n'avait à l'école plus de dix pour cent d'adolescents.\* Maintenant, un nombre toujours croissant va à l'école de plus en plus longtemps et, sans doute, pour une grande proportion d'entre eux ceci constitue un prolongement de ce qui leur paraît comme une condamnation pénale. L'éducation en masse des adolescents est un problème non encore résolu des temps modernes.

Le nouveau mouvement pédagogique considère surtout l'échec que rencontrent les écoles pour tout ce qui concerne la fourniture des éléments nécessaires à la complète évolution de la jeunesse. Quelques esprits hardis réagissent alors en allant fonder des écoles libres et indépendantes ou en y allant travailler et, à cause de ceci, le monde s'améliore sans doute. Certains esprits, encore plus hardis, proclament que la société doit être complètement descolarisée et qu'il nous faut créer

\*In France the law of 1882 made 13 the statutory minimum leaving age, but the law offered innumerable escapes, including entry into satisfactory employment(!) — as indeed in Britain until after World War I. Fourteen became the statutory minimum leaving age in France only in 1936. In Germany each state had its own legislation, but the basic situation was about the same. Ed.

## RELUCTANTLY IN SCHOOL

### FOREWORD

**Professor Ben Morris**, Bristol, UK  
President, English New Education Fellowship

The theme of this number of the 'New Era' is not new. One recalls Shakespeare's schoolboy creeping "like a snail unwillingly to school" and in our own century the theme played no small part in the thinking of the founders of the Fellowship. But today there is about it a universality and urgency which might have astonished our founders, for disaffected youth is world wide news. The particular conditions and educational events which focus attention on this issue in England now may be specific and particular in themselves, but the mood of youth and elders alike is part of the zeitgeist. At the beginning of this century no country had even ten per cent of its teenagers in school.\* Now more and more are in school for longer and longer and for perhaps a high proportion it is an extension of what feels like a prison sentence. The mass education of adolescents is an unsolved modern problem.

Within the new education movement one is always tempted to see the problem in terms of the failure of schools to provide the conditions necessary for the all round development of youth. Some bold spirits then react by founding, or going to work in, free and independent schools and the world, no doubt, is a better place because of this. Bolder spirits still, proclaim that society must be de-schooled altogether and that we must create 'non-schools'. The ideas and the passion behind these movements are valuable, but there is, in all this, surely a dangerous over-simplification. There lurks here the illusion that, as individuals, we can be free of the past and also of present social constraints, and that societies too can be freed, for a glorious utopian future, by some magic of reform or, more probably, of revolution. The illusion is that we can have a totally fresh start, whereas the basic truth about education is that it is **of necessity** a transaction between the generations and that that cancels out the possibility of a **wholly** fresh start. But it does not rule out new beginnings, for there are always new beginnings to be found, not only in each new generation of young people, but among ourselves the older generations.

So we have to begin from where **we** are, and from where our pupils are, many of them already deprived of the essentials of a truly human childhood, many of them sadly scarred by poverty and ill-health, and others differently scarred by the deadening ethic of the struggle for worldly success. Yet the urge toward human fulfilment, toward joy, love and creativity is still there in all of us, irrespective of age and circumstance. It is to the intimations within us of the possibility of a better world, of a better life, of a better education, that we have continually to turn for inspiration. These intimations give rise to new ideas, and to pioneer work all over the world. To hear from others engaged in the common task is to be given fresh heart for our own efforts. This is what the Fellowship exists for, and a central function of the 'New Era' is to help us to talk to one another about these things.



des "non-écoles". Les idées et les passions à la base de ces mouvements ne sont pas sans valeur, mais dans tout cela il existe certainement une simplification excessive qui n'est pas sans danger. Parmi ces idées se dissimule l'illusion qu'en tant qu'individus nous pouvons nous libérer du passé ainsi que des contraintes sociales du présent et que les sociétés également peuvent se libérer vers un glorieux avenir utopique par l'entremise magique de réforme ou, encore plus probablement, de révolution. L'illusion est que nous pouvons repartir à zéro, alors que la vérité fondamentale au sujet de l'éducation est que c'est **inévitablement** une opération qui se fait entre les générations et que par la force même des choses ceci annule **totale-ment** la possibilité de repartir à zéro. Mais ceci n'élimine nullement la possibilité de faire de nouveaux débuts, car il y a toujours de nouveaux débuts à trouver, non seulement pour chaque nouvelle génération mais aussi pour **les** générations **nous-mêmes** plus anciennes.

Il nous faut donc commencer à partir du

point où nous en sommes ainsi que du point où en sont nos élèves; plusieurs d'entre-eux sont déjà privés de l'essentiel de ce qui fait une enfance vraiment humaine, plusieurs d'entre-eux portent les déplorables cicatrices de la pauvreté et de la maladie, d'autres encore portent d'autres cicatrices causées par la lutte pour le succès matériel qui tue tout sens moral. Pourtant, l'impulsion d'atteindre la vocation humaine, la joie, l'amour et la créativité existe encore chez nous tous, sans considération d'âge ni de circonstance. C'est vers les intimations en notre for intérieur de la possibilité d'un meilleur monde, d'une meilleure vie, d'une meilleure éducation, qu'il nous faut continuellement nous retourner pour trouver l'inspiration. Ces intimations donnent lieu à de nouvelles idées et servent à frayer un chemin partout dans le monde. En recevant des nouvelles de ceux qui participent à la tâche en commun, nous reprenons courage pour continuer nos propres efforts. C'est pour cette raison que la Fellowship existe et, une fonction essentielle de la 'New Era' est de nous aider à nous entretenir ensemble au sujet de ces matières.



"Relationships and learning are diminished by their presence" — Ken Williams, p.134



# English New Education Fellowship Easter Conference 1973

**Reluctantly at School** — the problem of disaffected Adolescents

Report by **Harold Pratt**, Chairman

The conference was held on Thursday and Friday 26th/27th April at the YWCA Great Russell Street in London. Forty-one people attended whole or part time. The claim of the ENEF to be cross-sectional was maintained with a hopefully larger proportion of teachers actually practising in schools (18 out of 41). Three of these were also school counsellors and one a headmaster. In addition colleges of education, the inspectorate, the Greater London Council, the school psychological and welfare services, students and parents as such were represented but we do not seem to have succeeded in attracting anything like the desirable proportion of the last.

The Chairman of the ENEF welcomed conference members and reminded them that reluctance to be in school and disaffection among adolescents was no new experience. Shakespeare's schoolboy crept unwillingly to school and, according to the old shepherd in 'Winter's Tale', Youth, between 10 and 23, spent all their time "getting wenches with child, wronging the ancientry, stealing, fighting". The Chairman then introduced Harold Hayling, District Inspector of the ILEA, who opened up the theme of the Conference by making a number of provocative statements designed, and as the event showed successfully designed, to stimulate discussion and lead to questions the answers to which are not at present fully known. He subsequently took the chair for the remainder of the Conference.

We had been made very aware, **Harold Hayling** suggested, of the reluctance of children to be in school, or perhaps still more of parents to have them there, since the introduction of compulsory education. The critical years had changed with the raising of the school leaving age, but since the 2nd World War a spate of official reports, pamphlets and newspaper articles had witnessed to growing alarm about the truancy, violence, sex activities and illiteracy of growing num-

bers of youth. Everything in turn or together had been blamed: the permissive society, poor buildings, equipment, the Colleges of Education and teachers themselves, the curriculum, poor discipline, the teaching of reading in particular, and so on. But behind what was happening in and about the schools lay the larger issues in society itself. The human race seemed almost inevitably doomed by its inability to cope with the speed of change which it had itself initiated: how could we even catch up with knowledge which doubled every ten years and promised soon to double every five: how could we avoid the dangerous concentrations of power which were made almost inevitable by the changes in speed of communications in the present century from horse to rocket, radio and television: what could follow from the fact that with the given structure of politics and economics the rich countries were inevitably becoming richer and the poor relatively poorer, and all at a frightening speed: finally wars between and within nations had been continuous since the 'end' of the last World War. And the consequences of all this passed to the children whether in India or Camberwell. The schools were among the most conservative institutions in the face of rapid changes. Structures and Curricula might change slowly, but attitudes more slowly still. Learning to read might be important, but surely less important than learning to become HUMAN. The failure to put this first was the basic reason why many of the ablest children, as well as those to whom school seemed to have nothing to offer, rejected school. Numbers were de-schooling themselves. We were trying to maintain a prison system and it was being undermined by the prisoners themselves.

Harold Hayling's remarks provoked a number of short contributions. What about the place of politics in all this? How long were we in effect going to leave parents out of the discussions? Were there alternative ways of organizing the learning of skills and knowledge? Could we leave learning to volition? Should we give more attention to pre-school years? Could we learn a lot about the importance of physical contacts from Jane Goodall's Study of the Chimpanzees? Should we not look at the problems through the eyes of those who felt rejected (e.g. the black children in some areas)? What about the influence of peers in determining attitudes? If we did not help children to become human, what were the prospects for a society about to 'enjoy' ever increasing amounts of leisure? Why were children unhappy in the schools



themselves? How far was the authority structure to blame for failure to make adequate responses to the challenge?

Raymond King, organizer of the Conference, took the opportunity to read us extracts from the letters of two reluctant absentees from the Conference. James Hemming had written that Schools were not meeting the **personal** needs of children, and that the children did not experience a rewarding sense of growth. George Lyward had begged us to ask whether verbalised education of the traditional kind was after all so important. **Love** was essential to communication and nowhere was the importance of **feeling** more pronounced than in helping the ESN children.

After coffee break **John Taylor**, educational psychologist, started the discussion on motivation, educability and values. What, he asked, had psychologists to offer to those at the 'coal face'? Adolescents (14-16) were greatly concerned with people's love for them. They required from their teachers not only care, but also a manifest **firmness** in approach to life and they needed themselves to experience a sense of achievement. Some of the under achievers were badly scarred individuals who needed a special approach. The techniques of behaviour modification were becoming better known, but manipulation raised immense ethical problems. Teachers were born manipulators. Could they be trusted to distinguish between benign and harmful manipulation? Was even benign manipulation ethical: consistent with respect for the individual? Adolescents needed those outlets for fantasy and play which were found increasingly in the creative activities of the primary schools, but which were spreading all too slowly in the secondary stage. Social needs were best met in groups small enough for the individual to be valued for his own sake — groups of 4-5 (though in some cases they could be as large as 15-20), but for all children a satisfactory one to one relationship was necessary before the larger social need could be met. There was also need for intellectual stimulation for which psychologists must discover the most adequate formal structure. Lastly school values should be related to family values so that teachers could become partners rather than rivals in the educational field. John Taylor felt we were on the threshold of finding out how to do this.

A question was asked as to why adolescents specifically were said to have the needs which John Taylor had listed. For the most part were they not the needs of us all — irrespective of age? Was thinking and feeling about adolescents as though they were a segregated class helpful to understanding and relationship? After this the discussion centred for a time on 'firmness'. Was firmness the same as sternness? Did either imply domination? Was authority a function of love or of fear? Did effective sternness require strength and did

that imply the support of the police, or was the need to use punishments and 'police' a sign that true authority (based on love) was missing? Was it helpful to put oneself as teacher on the same level as the taught, did it help the taught? Was it not inevitable that in a one to thirty relationship the one must to some extent put on an act? One to thirty was quite different from a one to one relationship (Buber). Were Lyward and Neill helpful to the ordinary teacher on these questions? They were talking about **their own communities**: the ordinary teacher was not fully in charge even of what happened in his own classroom because he was not in a position to create his own environment, and the headmaster could always interfere. Some thought that the teacher must **dominate**, but others asked whether in a given class the teacher was necessarily regarded by the group as the dominant person. If teachers always controlled the children how could children learn to control themselves? If it was thought important that children should learn to control themselves then clashes should be expected and accepted! The starting point for love was "I accept you as you are including what impinges on you from outside". Stern love meant not pretending — telling the truth in love.

How did all this link up with the curriculum? Could we talk of love and the syllabus, when we said to a captive audience "You **are going** to have history, and you are going to have it at the same times each week, term in and term out." Was the curriculum all-important as part of the solution to 'reluctance in School' or was the 'hidden' curriculum effectively more important than the advertised one? Could we not start from what patently thrills the children and ourselves — a daffodil growing out of a bulb, birds' eggs? If this was to be the approach, to have 'academics' in charge would be fatal, yet teachers were appointed and rewarded for their 'academic' qualifications. Flexibility was essential, making possible such successful experiments as a Secondary School sending a lutist into a primary; a six foot tall black giving effective tuition to 6 year old infants; or might not the classroom be so changed that learning could



go on effectively without the teacher at all? One thing was evident: the stupefying effect of a torrent of words!

After lunch **David Giles**, headmaster of a large secondary school, took up the practical problems of re-shaping curriculum development. Curriculum development should always be rooted in a respect for the dignity of human beings of whatever age. Facing reluctance to be in school one could distinguish between that arising from apathy and that arising from hostility. He thought that education with a vocational orientation was a main answer to the apathy of pupils of lesser ability. Links with a technical college had been successful as shown by records of minimal truancy in this area. The major difficulties in introducing innovation arose from teacher attitudes, especially those of ex-grammar school teachers for whom the making of big changes was very difficult. High School teachers often criticised the Middle Schools as the channel through which primary methods and attitudes were invading the High Schools, an invasion which they wished to resist. This was particularly evident in the field of introducing mixed ability teaching. It was established that mixed ability teaching would only be successful in the hands of those who wanted it, and relatively few did. Increased teacher exhaustion was evident in the contemporary Comprehensive School particularly if it had until recently been a Grammar School. In these circumstances who was to initiate innovations? It could only be the Head and his Deputy. But this very fact tended to increase resistance!

These last remarks gave rise to the suggestion that a study of management techniques comparable to those being evolved for industry might help, but another speaker quickly came in to attack the idea of curriculum development as existing merely to sugar the pill: what was rotten was the actual state of School. A fresh analysis was needed. Was the knowledge we taught important? What **was** important in History, Geography, English? Or was **INTEREST** the important thing, or was **concept** formation or skills? Mr Giles thought reading and writing were important and that some social studies and some science should be presented to all, whereas history, geography, and even perhaps maths (apart from basic arithmetic) should be optional. Asked about parental involvement in changes he said that regretfully parental influence could be retrogressive. The trouble, said someone else, was that teachers seemed to expect school to be the centre of 'children's lives'. In most cases it was not. The family, the peer group and the mass media (which make school seem an anti-climax) all held more importance than school, and many adolescents were having a richness of experience in sexual relationships which might make their teachers'

lives seem poor. This caused a certain uneasiness as not everybody was prepared to admit that sexual relationships were **necessarily** desirable or rich, but there seemed to be agreement that we could learn much from our young people and that what mattered was was relationships (not sex as such).

The question now arose as to whether the time had not come for splitting into smaller groups. About half the members did not wish to miss the cross-sectional interplay that was available in the larger group, but others, inhibited by the size of the full group, felt equally strongly that they wanted a more intimate atmosphere to give the confidence to express themselves. It was commented on afterwards that those who wanted to stay in plenary were by and large the 'old hands' at ENEF Conferences (who perhaps did most of the talking anyway!) while those wanting the smaller groups were the shyer newcomers and also perhaps those who felt that the Conference was getting too far away from the problems to be faced 'next Monday morning'. This genuine division poses a perennial problem. The Conference did in fact divide into two groups and found that many who had been hesitant to say much in plenary session were able to speak freely in the smaller group.

Opening the discussion on Friday morning **James Breeze** (Goldsmiths' College) in talking of the Structure of the School as an Institution, put the case for a modified and enlightened paternalism. The children themselves did not want the teachers to stand aside as much as some theorists seemed to think they should do. Children needed to **learn** kindness and unless the teacher was prepared to exercise his 'authority' the less vocal would never get a chance to be heard. Nor did adolescents, in particular, necessarily want to have parents in school breathing down their necks. Children needed help in knowing what to do; so did student teachers — the latter should not so often be left to themselves to sink or swim. Children should be able to express themselves without fear on touchy subjects like homework and uniform and adults should be able to give reasons for the stand they took and be prepared to alter that stand — nevertheless children wanted adults to make a stand and so to know 'where they were'. A major question concerned how children came to feel responsible. They seemed to feel more responsible to the paper shop where they worked in the mornings or on Saturday than they did to the school. What lessons could the schools learn from this? In any case the lurid pictures given of certain schools in the press were aimed at sensation and seldom fair to the whole picture. Meanwhile in the fields of sex and violence sensationalism was used by film makers to secure audiences for a declining industry and the young were particularly vulnerable. The same



went for the press, literature and advertisement. A headline such as 'Don't try it — it's so terrific' (relating to heroin) was thoroughly pernicious. We should face up to the responsibilities this placed on teachers in relation to their pupils.

The point taken up in all this was parent involvement on which some doubts had been raised. Conviction was expressed that whatever the dangers and difficulties parents **must be involved**. To a limited but important extent they could be involved as governors. Would parents in general be involved in the school itself? Some thought only middle class parents would be, but an example was given of involvement in a school which transcended class barriers. Parents would come, it was said, if the kids were there in school at the time, if not, not. It was very difficult some said, but "we don't give up". It was so important to let parents know teachers were human! One administrative change could reduce the obstacles. There were cases where 42 Primary Schools fed one Comprehensive. Why not set up neighbourhood schools for all between 2 and 80 with perhaps 3 Primaries to feed this one Comprehensive?

After coffee break **David Dutton** led a discussion on the obstruction to progress resulting from the rigidly hierarchical structure of secondary schools. It was very important to force people to come together across the hierarchy. Someone had to do something about this; it could not be left to the grass roots. Why was nothing done about it? Answer, because the Headmasters were autonomous. This put too much responsibility on the Headmasters. Hastily conceived changes had long term results for those at the coal face. Time should be redistributed so that less was spent at the coal face and more on thinking out the creative changes which could make the time spent at the face so much more profitable to all concerned. At present people either could not or would not speak to each other across the hierarchical frontiers.

In discussion it was suggested that Heads should act as Chairmen and listen; that there should be a staff training college for training Deputy Heads for Headships; that Headmasters might not be necessary at all, or at least could occupy office for a period only. It was suggested that little could come of the training of Deputy Heads while the hierarchical structure was assumed by those running staff training courses. Raymond King contended that sufficient checks and balances could be provided by an autonomous Staff Common

Room Committee such as had existed at Wandsworth Comprehensive when he was headmaster; but someone asked why it had been necessary for him to keep out of the Staff Common Room Committee and someone else suggested that at the end of the day even with permissive form periods and a permissive School Council Raymond King was still the 'leader'. Some therefore wanted to go further, as for example at Monkton Wyld, a small residential independent school and have the school run by a fully participating 'democracy'. Others came to the defence of the Headmasters suggesting that the children themselves would not welcome 'abolishing' the Head and pointing out the difficulties encountered in Russia with the system of changing heads periodically. Whether School Councils and Staff Councils could be realities in the existing structure was basically determined by the actual degree of trust existing.

On Friday afternoon **Peter Clough** of Chorley College led the discussion on the role of the teacher. Gone were the days when a teacher could say to his pupils in the moral sphere "You do this". The discussion had moved even from "Why you do this" to "By what criteria do you decide why you do this?" The kernel of our human condition as we relate was that each of us was starkly alone and we could only hope to communicate with another as we learnt to handle our own experience. **People** 'mean' when they used words; the words themselves did not 'mean'. Consider what various people might mean when they used such words as war, liberty, curriculum, education. Consider the assumptions which were embedded in our language when people used with a dozen or more different meanings the word 'School'. In the last resort it might have a different meaning for every person who used it! What could a teacher do to help the adolescent at the heart of whose problem was his struggle to reach an adequate concept of self in a situation where nearly everyone appeared to be against him? The one thing a teacher could do was to commit himself, then he himself was 'locked in' the situation. He could decide to mean by 'knowledge' the 'basic' forms of 'taking in' the business of being 'human' and to accept that all knowledge was not only objective, but also subjective (his knowledge). Somewhere the coming to School experience had to be significant, which meant **you** had to be significant. This meant among other things that a teacher might be mistaken, but he must be utterly sincere. Peter Clough illustrated this point by considering the starting point for studying drama. One start would be from literature, from the theatre. In his opinion this did not work. On the other hand if one started from **everyone** playing, from role play — 'doing' of life imaginatively — then it did work. From this it followed that for a learning experience to be effective the 'subject' must be related to the learner's immediate experience. The teacher's problem was, how could that be done? What then must be a teacher's role? He must accept and, without moving from the position in which he stood, be able to place himself in his pupil's shoes. He would then **experience** the truth that difference and equality co-existed.



In the discussion which followed reference was made to the glad acceptance of difference on every scale — including the international scale, but concern was expressed that in our struggle to find solutions to the problems of reluctance in School we tended to concentrate on the less able, since they seemed to be the most active source of 'trouble', and to ignore the equally important, but different needs of the very bright. The curriculum should be for all. The ability to be good at something was very important. This implied organizing for success. This had been done so effectively at Wandsworth that would-be fourth form leavers became willing fifth form stayers! A detailed and thrilling account of how this was done was given by **Raymond King**, but left doubts as to whether the human and material resources poured into this effort could be made generally available, apart from the fact that imaginative leadership is unfortunately a rather scarce phenomenon in the educational field. Among the essentials of such imaginative leadership was seeing the need to 'liberate the consciences of the staff' when they were being asked to tread unconventional paths; paths not always acceptable to parents. In fact parental disapproval might be the main obstacle to setting up adventure playgroups for the **more** able — yet if one did not, was not one setting up division inside the Comprehensive? The question went unanswered.

A final discussion took place on the problems arising from cultural differences. Even within one nation the young might feel they belonged to a different culture from that of their parents, so what could one expect internationally and inter-racially! West Indian parents, for example, had clear cut objectives, normally gave their children no pocket money and welcomed the use of the strap by teachers!

Had the Conference been worthwhile? Had it clarified any issues, provided any solutions? For a Conference aiming at the fullest participation by **all** its members, there were perhaps too many who had something to say, but who somehow or other did not manage to say it. We need to face this problem once

again in planning our future. There were also those, already referred to, who felt disappointed that they had not heard more of how to meet the problems of reluctance in School next term and next year; but hopefully many of these were glad they had come, enjoyed the sense of togetherness with others struggling with similar problems, said they wanted to keep in touch, and might even come again.

**Harold Pratt**, ex-bank clerk, after teaching for some years in grammar schools, was, during the war, member in turn of Wennington and Sherwood School communities, becoming 'headmaster' in the latter. From 1950 at Raynes Park Grammar, later High School, Wimbledon, as housemaster, head of social studies, and since 'retirement' in 1972, counsellor. Current chairman of ENEF.

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# Counselling the disaffected

Ken Williams, Bristol, UK

There is a strike of gas workers and the lesson is practical and relevant. By filling an empty tin with gas and lighting the jet which escapes from a hole in the lid it can be demonstrated that a certain combination of gas and air in an enclosed space is explosive. The lid of the tin blows off and strikes the ceiling accompanied by a gratifying bang and a sheet of flame. Then talk about the implications of this experiment for the home, establish that there is a need to turn off all gas at the main should there be a warning of seriously reduced pressure, demonstrate how to turn a gas supply on and off, let each pupil do it with the class supply, make notes and drawings of what we have done. The class of 14 year olds is interested, quiet and I hope that the trio of disaffected boys will not turn up. I know that they were in school earlier in the afternoon since we met when they were sitting outside the Head's room having been excluded from a previous lesson taken by another teacher, but there is always the hope that they will have 'knocked off', crept under the wire fence and out through the back lane at the change of lessons. Fifteen minutes after the lesson has started the door opens and three pushing, laughing boys crash into the room and make for the back bench. They see the class grouped around me, and my tins, and change course. They walk through the stools not around them and four stools crash to the floor, a trailing coat sleeve sweeps an exercise book into a sink, whether by design I do not know, but there it lies absorbing water, a term's work from one child ruined. My blood pressure rises, anger surges, but I fight it down desperately hoping that I can recreate the quiet sharing of a learning experience. The child with the ruined book retrieves it from the sink, she and her friends complain, remonstrate, "Why did you do it?", "Look my work is ruined!", "Punish them Sir!", "Send them back to the Head", "Make them behave; they are always spoiling everything."

The children add to my feeling of hopelessness, underline my inadequacy, the inadequacy of a system that has been tried and failed. They are right; they always spoil everything; relationships and learning are diminished by their presence.

"Give them a Detention!" They already have been given more detentions than they could do in the year, do not turn up in the detention room unless collected and escorted by a member of Staff and disrupt detention as much as they disrupt lessons.

"Hit 'em, cane 'em Sir!" This does not work: others have tried it; the effect is to brutalize the boys further, and in any case the pain the school can inflict is such a feeble thing compared to that inflicted at home, that it is laughed at.

"Get them out of our class! Why should we have to put up with them?" But where do they go? The school is a mixed community and the 15% disaffected exert an influence beyond their numbers. Put them all together in one class? We have tried it and they are unteachable. At present they are divided among all the classes and I am lucky since my three are not violent in the classroom; well, at least they do not physically attack other children or the teacher, just disrupt every lesson.

If they absent themselves from school an efficient welfare officer rounds them up, and brings them back, under threat of a court appearance. The school psychologist has seen them and written a report on each telling us, as we already know, that they are disturbed boys who register many points of maladjustment on the Stott scale. There is little he can do if he knew how to help the boys, or us, since ours is one of over thirty schools in his care, with many similar pupils.



Encourage a vocational interest? This extends to £100 a week and a 'flash' car and there is no interest in deferred gratification. They want it when they leave school and since society is not willing to grant them what they want, they will take it. Unskilled work with the highest pay they can get, supplemented by theft whenever the pickings look easy. They have already started. All three are on probation for theft after several court appearances and their probation office counsels them when and if they keep their appointments.

The lesson continues. They talk when others are trying to listen, turn on the gas taps, turn on the water taps and flick water over each other, steal one of the tins and try to re-create the experiment underneath the seat of one of the more timid girls. When it is time to write they have no book or writing implement so I give them paper and pencils. They break their pencils, fall off their stools, wander around the classroom trying to borrow a pencil sharpener, talk, giggle — separated they shout to each other, together they scuffle, try to play pontoon or table football. Once every two or three minutes there is an act of disruptive behaviour, some of which are ignored by me in the hope that they will stop, some are dealt with by acquired techniques of reasoned statements, threats or cajolery. After a while I realise that I am working through my repertoire for the third time without influencing their behaviour and my temper begins to rise again. I struggle to last out the final ten minutes of the lesson without exploding into a tantrum which will disturb the more cooperative members of the class and mildly amuse but not impress the disaffected. I reason with myself that the trio are scapegoats, the other children and myself are unloading our guilt, our frustrations, our badness on to these three. I last out, the bell rings and school is over but the trio remain. "Can we talk to you?"

This is not an infrequent occurrence. These boys and others who choose to join them often stay after school for individual or group counselling sessions.

"Sorry about the lesson but we've got our reputations to keep up." So they have and the approbation of their disaffected peers is a more potent influence upon their behaviour than anything else. They wish to talk about their latest misdemeanours for which they are to be brought to court with a near certainty of committal to some form of institution. They broke into a house to steal what they could, believing that the old man who lived there alone would be at the pub. He was not, there was a struggle and they beat him until he was unconscious, and ran. The police made enquiries which led them to the trio and the boys believing that they knew who had 'shopped' them visited the informant's pigeon loft and cut the feet off one of his pigeons with a pen-knife.

"You ought to have seen the pigeon trying to walk without his feet, you'd have died laughing. Stumpy we called him, Stumpy the pigeon." I did not die laughing but was nearly sick. My unconditional positive regard falters at the thought of an old man unconscious and a pigeon with mutilated legs, empathy is strained beyond credulity.

Counselling implies change and where the client has no wish for change what technique can be used? There is a strong desire to escape the consequences of their own actions but not to forgo the excitement and monetary rewards gained from their behaviour. There is no feeling of compassion for their victims. The old man suffered from his own stupidity, "If the old fool had gone out as usual nothing would have happened to him." the pigeon suffered from the treachery of its owner, "Serves him right, he should have kept his mouth shut, then we wouldn't have touched his pigeon."

How do you begin to communicate with boys who have been conditioned to accept, "He's hard, real hard" as the highest praise, and hardness is not the ability to take punishment but to give it; to be able to put the boot or the knife into a defenceless person, to be able to mutilate a living creature and laugh at its suffering.



Carl Rogers, the leading advocate of non-directive, client centred counselling says that his methods do not work with delinquents. The Cambridge-Somerville Youth Study of 250 boys with high delinquency potential shows that counselling them had no effect. Compared with a matched control group "it was found that the treated group had just as many convictions as the untreated group, and that both the numbers and types of crimes were similar in the two groups." The Duel Vocational Institution in California worked with 1,600 institutionalized older delinquents. The staff of the project divided the inmates into two categories, amenable and non-amenable for treatment and then further divided both groups into treated and non-treated controls. An evaluation of post treatment behaviour was based upon reconviction after release. "As expected, the treated amenable fared significantly better than did all other groups, while the untreated amenable and the untreated non-amenable fared about the same. However, the treated non-amenable fared worse than the untreated non-amenable."

Counselling can help those who wish to change their behaviour, it can help those who form a close relationship with their counsellor, but counselling the truly disaffected at best makes no difference to them and will probably make them worse.

Many of these young people will be brought before our courts and work through the sequence of admonition, remand for psychological reports, fines and probation before being committed to institutions which will contain them for a few years until they are discharged, punished but unchanged with an 80% chance of reconviction.

Within many urban schools there is a core of disturbed children who by cumulative acts of disruption create a chronic tension within the classroom. They are encouraged, cajoled, reminded, threatened, lectured, counselled, caned and suspended from school. The curriculum is adjusted for them, special studies and groups are created, they are given the widest choice of activities, within and without, that the school can devise. Experienced,

confident teachers have their sense of competence so threatened by them that their helplessness gives way to an emotional stress that is often shared by other children in the school who react with disgust, contempt and outright hatred only restrained by fear of reprisal.

When the infant, junior and secondary school teachers have failed to elicit any shred of co-operative behaviour from those children so profoundly damaged as to be intractable, when the school psychologist and the client centred, non-directive counsellor have been reduced to a feeling of helpless incompetence and the police liaison officers and the family courts have failed to induce change or even a desire for changed behaviour in the disaffected children, what can be done?

A massive expansion of residential accommodation to provide therapeutic communities would help many who have known parental rejection and a brutalizing environment, but the 1972 Government White Paper has already committed our educational resources, so the day schools will have to cope themselves for the next ten years.

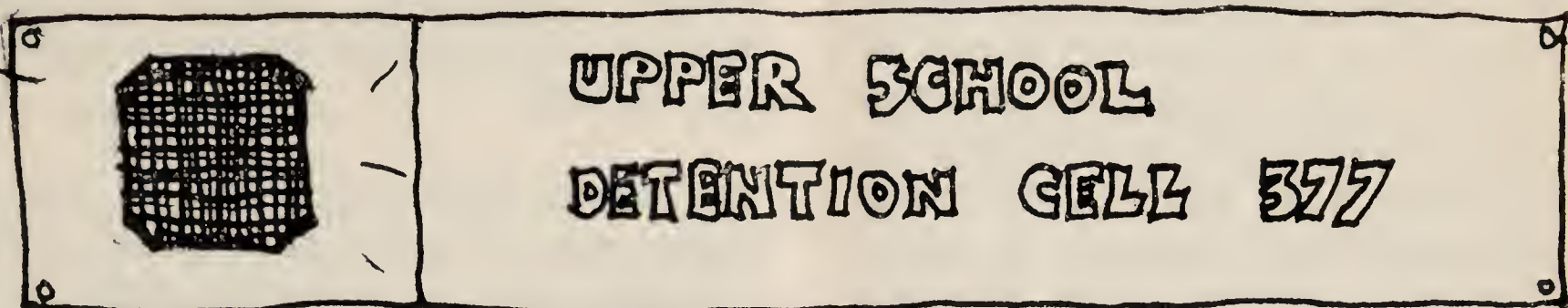
De-schooling or its near equivalent for these children, expulsion or permanent exclusion from school with some form of home tuition, would relieve the mutual stress upon children and staff within the school, but the addition of groups of bored, semi-literate young teenagers to the existing teenage unemployed would probably create more problems for urban society than it would be prepared to tolerate.

An interesting experiment in group support by the Bristol Group Services Project has had considerable success in modifying aggression, increasing co-operation and lengthening periods of concentration of seriously disturbed children between the ages of 9 and 12 years, and it is certain that help for the disaffected needs to begin before they reach adolescence. But even in this project some children were not considered suitable for group membership and 10% of those selected dropped out of the groups by their own choice.



It may well be that the only hope of modifying the destructive behaviour of the adolescent who has rejected, or failed to respond to,

all other forms of help is to use the conditioning techniques of the behavioural counsellors. A minute by minute observation and record-



“... and if Solitary Confinement doesn't work, 377, will stop you being a Milk Monitor!”



ing of disruptive behaviour is used to draw up a contract which defines acceptable and unacceptable acts within the classroom and the school. Once the contract is signed by the pupil, his parents, his teachers and his headmaster at the first unacceptable act the child is quietly dismissed from the classroom and isolated from human contact and stimulation until the end of the morning or afternoon session. For a completed session without exclusion a reward is given. I have no doubt that this would work, knowing the perpetually grouped, disaffected adolescent's dread of isolation; and the cost of constructing a few bare cells in a school would be small, but of course such techniques raise acute moral problems. What right has a teacher to recondition the behaviour of his pupils who are assumed to have chosen their behaviour patterns by a process of free will? How does he overcome his abhorrence of inflicting mental torture upon children? Who decides what is acceptable and what unacceptable behaviour in the young and where does the process stop? Does society then condition all who wish to deviate from the norms set by the Government of the day?

We shall probably do nothing but continue to accept understaffing of our 'difficult' schools, accept a high turnover rate among those teachers who try to work in impossible conditions, accept a high incidence of staff breakdown, a diminished educational opportunity for the children of these schools, accept the need to copy America and appoint security guards to patrol our inner city schools, accept an increasing crime rate, an increase of physical and mental violence, and a number of young people who are unemployed and unemployable and live by preying upon society where and when they can.

If desperation does force a change to behavioural conditioning of the disaffected, the next Government White Paper on Education should be due in 1982 enabling such plans to be implemented by 1984.

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# The choice is yours

Margaret Kirby, London

I have just finished marking Elaine's file. There are about one hundred and twenty pages of it, decorated with relevant drawings and pictures with a great deal of closely written text on Child Development. With it was a small, delightfully illustrated original story book for a four year old sister. It was interesting reading.

The whole group, about twenty fourteen to fifteen year olds who were studying this subject had seen a somewhat dated but very pointed and amusing series of Canadian films on a child's development from the 'Trusting Twos', through the 'Frustrating Fours' and the 'Fascinating Fives', to themselves, the Teenagers.

In pairs they had visited playgroups to study the children and test the validity of the films. What games did they play? To what extent did they communicate with one another? What were the favourite toys? What fantasies were being acted out? What crises occurred and how were they dealt with? When they have children of their own, will they send them to such a playgroup?

Later a local infant school headmistress visited us with a display of children's work and the apparatus that they use, to explain what lies behind those first days at school which they vaguely remember, and what all that play is about.

Armed with this knowledge, they set off again in pairs to look at children in different infant schools, with a questionnaire that they had formulated after the headmistress's visit.

After these two visits our weekly meetings were extra long.

The most important items on the agenda were the discussion of the usefulness of the films and the talk, and the individual reports on



what they had discovered on their expeditions. Everyone answered everyone else's questions and there was a quite informed discussion on the merits and demerits of horizontal and vertical grouping, various reading methods, the qualities that make a good teacher and whether the school they had visited was a happy one, and, of course, why.

Everyone spoke, including the shy little Indian girl who is very deaf and not very bright, the un-typical West Indian who had been in the country for two months and had not previously opened her mouth, Ted, the tough English boy, who never took off his overcoat and amazed everybody by opting for this subject, because, he informed me, "I just love kids, Miss."

So far, they decided, the course had been worth while, but my next offering was firmly demolished. We visited the local library and the children's librarian told us how to choose books for the under-fives. Each member of the group chose a book, practised reading it and returned to the playgroup to try it out on the children.

At the next meeting they decided that this was a failure. As they said, why should it succeed? We had decided that children like familiar things best, so why should they want to listen to new people reading from new books; and anyway, even if they did practice, they were not good enough to hold their attention.

What I did discover was, that tough Ted, top coat and all, had more success than most. I happened to call in to his playgroup when he was reading his story. He was the only one who, given two children and his long legs, had the sense to sit them on his knees to look at the pictures. Ted taught us a lot.

As ever, his file looked a mess, but it was full

of delightful observations and stories of his own brothers and sisters. His main contribution was a series of tape recorded stories of 'Bill and his Magic Balloon'.

I have made quite a large collection of books and cuttings on children. There are hand outs from the clinic, some excellent little books for busy parents on rearing families, the family columns from the Sunday papers and the inevitable Dr Spock for the more academic ones such as Elaine.

Gloria had chosen to read a booklet on Children's Fears. This sent her back to memories of childhood in the West Indies and the ritual killing of a sheep in which she and the other children of the village were made to play an important part. As I read this terrifying essay, whose prose was vivid if the spelling was unorthodox, I could not believe that this was the girl whom I had heard dismissed, on the previous day, as illiterate.

Each pupil keeps a bibliography and notes all the sources they have used. I found that everyone managed to read completely at least one book, possibly a very simple one, and several read four or five.

As well as this, each pupil followed some aspect of the subject which particularly interested him. One little group visited a toyshop and commented on the wares for sale, their educational value, safety, durability, and value for money.

Some of the girls made soft toys for the children's ward of the local hospital. Two boys brought back broken toys from a playgroup and arranged with the craft master to mend them with the help of a team of volunteers.

Another girl made apparatus for the teaching of reading, such as she had seen in an infant school.

Most of the group visited an Infant Clinic and talked to the health visitor in charge as well as to some of the mothers, about some of the problems they had met. We have also had an appeal from an infant school who had en-



joyed our young people's visit, for help to keep the children happy on their Open Day, while the teachers were busy talking to the parents.

All this took half a term, during which each pupil built up a file such as the one I have just marked. As well as reports on all their activities, there are minutes of their meetings, draft copies of the letters they have written, especially the letters of thanks. There are observations they have made on the behaviour of any children they have seen, stories of the children in their families, their own memories of their childhood as well as tales gleaned from parents and grandparents who as well as telling them about themselves could tell them about the childhoods they remembered from long ago. From these reminiscences they could see that though methods of upbringing may be different in other ages and other cultures, the children's development and behaviour follow the same pattern.

There are also accounts of their reading and of any radio or television programmes they have thought to be relevant. There are cuttings from periodicals and newspapers which spark off their comments, and it is all illustrated with sketches, cuttings and photographs to make a piece of work as original and personal as possible.

One of the most interesting parts of this work was the relating of their reading, the films, the speakers with the flesh and blood children that they had seen, so that they were able to question the absolute validity of the printed word and, in fact, of any statements they might be asked to accept.

Finally came their assessment of their own work, in which they decided just what they had learned, whether it be facts or a new way of looking at things, how much effort and thought they had put into it, whether its presentation was artistic and if they were proud of what they had achieved.

Elaine, of whom I spoke at first, is perhaps one of our brightest pupils. She came to us from a much more academic form, geared to work

for Mode 1 CSE and GCE. She was demoted because of her poor results and a reluctance to work. Her report on her work was most revealing.

"At the beginning of term there was so much to do that I had to work in the evenings. I found I had such a lot more to do than ever before, but I adjusted. Yes, I think this is the best work I have ever managed to do."

The results are not always as self flattering. One poor Asian girl wrote, "This is not the best work I am capable of doing because I had other things on my mind, like my Uncle's death and the Ugandan Asians being expelled."

Perhaps Theresa's work was not quite her best, "I put most of my teeth into it", but Mary, with a very low IQ said, "This is the best I can do and a little bit more", and I agreed with her.

Billy, alas, wrote no self assessment. There was very little to assess. He was truanting as usual though he did turn up once or twice for visits! Anne said it certainly was not her best. It had not turned out to be what she expected and she had just not enjoyed it very much.

This is an account of just one of the projects carried out in our rather grandly titled Liberal Studies Department in a multi-racial secondary school in the West of London. Our task is to cater for the less able half of the fourth and fifth years; those who it is thought will not achieve worthwhile results in public examinations.

This year there are one hundred and twenty of the fourth year, the first group who will do a compulsory fifth year.

They spend about one third of their week on Liberal Studies. Their time table is parallel and blocked, with one whole day, a half day, and a double period, which is most useful for meetings.

For the fourth year we have six rooms, seven



staff, a sympathetic headmaster and a great deal of freedom. There is also a concurrent free period for the staff in the department to meet, where possible with representatives of the pupils, for planning the course.

Each topic usually lasts for half a term. The nature of the time table allows fluid grouping and the young people can opt for the group which is dealing with the aspect of the course which interests them. The character of these groups changes each half term.

The nature of the work is interdisciplinary. Only two topics are compulsory. As they will all have a vote within two years of leaving school, we think about how we are governed, with special reference to local government. The other topic which appears in each course is Personal Relationships. Apart from this, what is studied will be directed by the current team of staff and children.

The Child Development project was part of a larger topic called Teachers' Choice. Each member of the staff offered three subjects. Mine were Child Development, Home Making or Consumer Education. The pupils voted and rejected two of each group. The other topics retained were Wild Life, Money Management, the Commonwealth, Making a Cartoon Film and planning a Nature Trail in a spinney lent to us by the local Horticulture Centre. Later, it was used by a Junior School under the group's supervision.

Each pupil then opted for the subjects of their choice. Needless to say, as a practical necessity, some have to accept second choice, but they still have a considerable amount of self direction.

This year we preceded Teachers' Choice with Pupils' Choice, in which small groups were helped to plan their own six weeks' research, the teachers helping to arrange reading, visits, interviews, etc., which would help them.

Our current topic is under the overall title 'Need'. The areas of study suggested by the pupils, from which they have been able to choose are, 'The need for more communi-

cation', 'The needs of the handicapped', 'The needs of the misfits in society', 'Need in the world of Nature' and the large, world-wide issues such as Poverty, Hunger and the Need for Peace, and, as the result of a strong plea from a small vociferous band, 'The Needs of Teenagers'.

Towards the end of the year we turn to a physical exploration of the environment and again they are given a choice.

One group is able to live together for a week in a luxury, self-catering holiday camp in Dorset, where, as well as exploring the surroundings, they plan, budget and cook their meals, a very interesting exercise for our particular multi-racial society.

Another group can choose to 'explore France' (just a day in Boulogne I fear) or a country village, a historic town such as Windsor, or a seaside town. If they choose to explore London, one exercise is to carry out in pairs different carefully prepared walks all of which begin and end in Trafalgar Square.

At the end of two years they can take a 'Mode 3' CSE (a Certificate of Secondary Education examination devised by local teachers. Ed.) in Integrated Studies with certification in Liberal Studies and English. The files, etc. which they make during the two years and an oral examination account for the greater part of the marks.

My brief for this article was to talk about the disaffected adolescent. There have always been pupils who have found school a frustrating confinement. We know that we have not solved the problem, but we hope that a few more now see the relevance of what they are doing and will know at least some measure of success in the extra year which they must now spend, probably unwillingly, in school.

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# The World and the Word

D. A. Shavreen

"You would not believe it", said a nursery school headmistress to me the other day, "but there are children in this school whose parents still do not recognise the importance of talking to them. Without language they are scarcely human."

My mind reverted to the days when I taught in a Junior school. I saw the gas works, the dingy workers' cottages, the oily Thames, the murky canal, the housing estate, the railway yard, the factories; and then the children, struggling to enmesh their world in a net of words so that they could gain some control of it and so master the fears that hemmed them in; fears of danger, fears of grown-ups, fears of themselves — their terrifying emotions of rage, hate, powerlessness. In words they could at least embody their predicament and begin to exercise some control over it, if only in their imagination.

I remembered a small boy, Mervyn. His story book, in which he wrote at times when he felt the need, was a picture gallery of his changing moods and of his developing emotions. At first they showed that this lad, who sometimes got up to the most 'outrageous' tricks, interrupting teachers' talk with cries of "Look at me!", felt lonely and lost. Here is his voice when he was eight years old:

There was once a little dwarf and he was very bad. Once when the king was out riding the bad little dwarf went into the king's pantry and he stole all his food and ran away as fast as he could but the king caught him and shot him.

Stealing food, the source of comfort and delight, is a capital offence. Taking what you cannot have is bad, especially if you are a bad dwarf. Mervyn, smaller than most of his contemporaries, is here expressing surely his disgust with himself.

His second story is also doom-laden:

There was once a man and he said he would go up to the moon in a Rocket Ship and a man said, "You will

die soon", but the man named Ben said, "I won't you fool". The next day he started to make a Rocket Ship. He worked very hard but in a year's time it was finished. It was a three-stage rocket. He did not get a crew but went straight up. He got to the moon and when he got out of the rocket ship with a space-suit on and a space-gun he shot some animals and he got in his rocket and came back but he did not have any fuel left half way back and he crashed and he got killed.

Life is a dangerous adventure and people who are disobedient and naughty are likely to get punished, even killed.

Next comes the story of 'The Cowboy and Indian':

Once in a cowboy village lived a cowboy named Buffalo Bill. Now while he was in the bar, after his third pint of ale, he heard some Indians coming to take him to their chief, so he took cover and shot them. Only one survived. He told the chief all about it so that the chief came and killed him.

Space men, 'Buffalo Bill': these heroic figures seem to Mervyn to invite disaster. He seems, through them, to be juggling with his future. What he would like to be and do is one theme; the fearful price that he might have to pay is another. There is something else. He has the jargon — "three stage rockets", "his third pint of ale". This is the language of the adult world. But what else? What goes to make a man? What is it all about? Could I make it? These seem to be the questions implicit in the stories.

Other stories seem to emphasise his fear of failure, his need for guidance and security. He manipulates his characters, making them embody emotions which he finds hard to face without disguise, as in 'The Story of the Monkey by the Sea':

There was once a monkey and he lived with his mother by the sea. He did not have any friends so he was all by himself. He went down on the sand to play. One day he said to himself, I will go out right to the sea, and so he did. When he got there the tide was out so he went to a little rock and had a sleep. He woke up and found he was riding on the waves. He could not swim. He cried and cried for his mother but she did not come. Soon he could not cry any more so he left himself to die. Just as he was drowning a ship came along.



The monkey who has no friends; the mother who does not come although he cried and cried; the feeling of inevitable disaster all repeat the themes of his earlier stories but there are glimmers of hope — the ship that casually arrives in the nick of time. All is not lost.

I gave out some pieces of material and told the children to handle them, examine them, and ask themselves questions. Where had they come from? What could they imagine? Mervyn imagined:

#### **The Latest Style of a Sun-suit**

Once a sun-suit was in a shop and it said, I wish I was sold and put on Jane Mansfield and be admired at all the time and so in the night he jumped off his hanger while all was still, got out of the window and tried to run down the street but half-way down the street he bumped into a big wall and was soon asleep. In the morning he did not know where he was. He sat up and said, "Where am I?" He was in Jane Mansfield's house. Jane was having a cake. She did not know the sun-suit was in her house. The sun-suit said, "What is that water noise?" He went into the bathroom and saw Jane Mansfield crying in her clothes so he went up to her and said "What is the matter?" She said who was that. She was crying because her husband had left her in the house with no money so she could not buy a sun-suit. When she saw the sun-suit she said, "You are the best sun-suit I have ever seen," so she put it on and went out and they lived happily ever after.

When I first struggled through this story I could make nothing of it. What a farrago of nonsense! Talking sun-suits! Jane Mansfield of all unlikely people! And what odd language. "Jane was having a cake", "What is that water noise?" "Jane was crying in her clothes!" Only when I typed it out and looked at it within the context of his previous stories did I recognise the probable implications. Jane was the ideal mother; the sex symbol transformed into something to be clasped by a small boy in a kind of symbiosis; somebody to have and to hold; somebody to be attached to; somebody who would be proud and happy with the relationship. It is the language of dreams; the language of wish-fulfilment.

In the next year, now aged nine, he began to keep a journal about an imaginary family. The disguise is thinner. Parents command one's love and so the adventures described are nearer daily life, a life that increasingly reflects success and pleasure. Mervyn writes about going to the fair:

Once on a Saturday we went to the fair and we had some candy floss and we went on the big round-about and it cost sixpence and then we had a go on the rifle range and I won a prize. It was a big dartboard with nine darts. The darts had green flights and it was a heavy dartboard and so we put it in the sidecar and covered it up. It was just the thing I wanted. After we had got back in we went to the coco-nut shy and I won a boat this time and then on the hoopla I won a kite and then it closed and we got home at ten o'clock and I said to my father it is my lucky day today and he said yes it is isn't it and my mother said yes.

There is a conventional story about going to Wales and having a good time with some friends and then the theme of danger recurs with a story of a haunted house. Warned off the house by a ghost, the child stays away for nine months, "and after nine months he went back and crept in and it was full of cobwebs and then some footsteps crept after him and when he turned round nobody was behind him and all of a sudden he saw a suit of armour walking towards him and it got all of his money and disappeared and the child went running off home and never went there again". The danger is real enough but not what it appears. The ghost is a man in disguise and the child though threatened survives.

In his final year when he is nearly ten years old he returns from his holidays to write a story where a humorous and relaxed view of life is presented. Problems there are but accidents are not crimes and parents after all don't punish you if you don't deserve it.

"It is the last day of our holiday", said Ian as he went to wash the car before getting ready to go home. When he had finished the car he got ready and his father was having a nap because they had a long way to go. When Ian was ready he ran out of the bathroom door so fast he fell down the stairs and woke up his father and Mr Williams said, "Ian come here", and Ian said, "y-y-y yes dad I'm coming", and he walked slowly into the front room to his father and said, "Can I just pop upstairs to get a book and gloves", and his father said, "What do you want with a book", and Ian said, "To put it up my pants, and put the gloves on", and his father only said, "don't do it again."

The joke is used here as a weapon of defence. Laughter is a solvent of anger; it also reassures by reducing anxiety. At this time Mervyn was reading stories of Billy Bunter the amiable fathead who bumbles his way through adversity with his cries of "Yaroop", and "I say old feller". I was reading 'The Wind in the Willows' about the foolish Toad and his trustworthy friends. Passages from Mervyn's



stories increasingly echo their warm and friendly relationships. Football was becoming important in his life and he writes next about playing in the school football team.

"David, Peter and Colin called for me and then we waited for John. When he ran down the road to us off we went to call for Smith". His isolation has gone. Real life has meant increasing socialisation and having friends alters one's self image and removes the fear even from one's contacts with parents and with older brothers. His family stories now reflect an ideal perhaps, but the ideal of happiness within the family no longer seems remote.

In his story 'Christmas' at the Williams', perhaps the most significant feature is the sudden appearance of his own name. If distancing and disguise is a means of protecting the ego against painful thoughts then nearness is symptomatic of confidence and a good self-picture:

Ian awoke at three o'clock in the morning and woke his brother and said, "Mervyn it is Christmas Day", Mervyn just snorted and went to sleep and Ian began to get rather angry and jumped on Mervyn. He woke with a shock and looked round. He said, "Did you say something about Christmas?" and Ian said, "Yes it's Christmas Day now."

"Yippee", said Mervyn dancing up and down on the bed.

Downstairs they went, got their presents and opened them. When it was dinner time they went out on their bikes. When it was tea time they had a good tea, then at 10.5 pm they went to bed.

His next tale reverts to danger but this time good sense and co-operative endeavour minimise the disaster. The tone is cool, almost matter of fact.

"Help!" said a dim voice from the port deck. "A fire has broken out in the boiler room and two men are trapped."

"They will be killed", said the captain, "if we don't get them out."

"I will go and get the pumps working sir."

"And I will get all the crew and the fire extinguishers skipper."

"And get moving!"

"Aye, aye, skipper", and off they went.

Two men went in to rescue them with special fire suits on.

The captain said, "Man the boats she's going down", so all of the men got into the lifeboats while the captain sent distress signals. The crew on the land saw them and they got into the lifeboat and were soon on their way. When they got there they put the ropes across to the lifeboats and rescued them. When they got back to land they all had a hot drink.

The captain said, "How did it happen Scott?"

"Well a-a-a-an accident happened captain; some hot ashes escaped".

"So that's how it happened did it?"

"A-a-a-a yes sir", and Johnson said, "Let's hope it doesn't happen again."

"Yes let's hope not", added Williams.

There is something else about this story which seems significant. For the first time in his writing there is an explicit attempt to link cause and effect. Disasters may arise from accident not necessarily intention. Blame in such circumstances is inappropriate, we must simply act as quickly and efficiently as we can to minimise the consequences. This, at least, seems to be implicit in the story.

Now another theme begins to appear — compassion. It is as though having outgrown his earlier feelings of smallness and vulnerability he feels able to offer love and understanding to the weak and helpless. At first the love objects are animals as in his story 'The Little Visitors'.

One evening Ian said, "Mother I can hear a noise at the door."

"Yes, so can I", said Keith, "it sounds like a little animal to me."

"Let's go and see then", said mother. Off they went. When they got to the door they opened it and looked out but they could not see any animal, then Ian looked down and saw a small pony and then as if from space a small blue tit appeared and perched on its back and Ian said, "Mother can we keep them as pets if they do not belong to anybody?"

"I don't know yet, we had better see what your father says", Ian said to Keith "Keep your fingers crossed, mate."

"O.K. Ian, that I will", said Keith.

When their father got in they both ran up to him and said, "Can we keep the two visitors daddy?"

"Yes, of course you can", was the reply. Ian and his brother jumped for joy and said "Let's go and see them", and off they went out to the shed. Ian opened the door and said "Allo me darlings."

The bird cheeped back, "cheep-cheep", and the pony gave a happy whinny; "ee-ee-ee" it went, Keith and Ian looked at each other and gave a pleasant grin and they both sat down. Ian fell asleep but Keith somehow stayed awake. About an hour later their mother came to get them. She lifted Ian up and took him to bed and Keith followed him.

It is however particularly in his final story 'Incident in the War' that there is evidence of his increasing maturity of thought. The setting is for the first time historical. In his imagination he re-creates a past he has never known and pictures himself as an actor confronting disaster not as a hero figure but as an ordinary human being, a husband playing his part in comforting his wife, sticking it out until the



pressure is lifted and life can resume its normal course.

It is a fine day and I am out in my car. It is an Austin 7. I am going to think back to an incident in the war. I could hear the German bombers getting nearer but I could not see any lights. We ran to our houses, got our wives. I did not have any children and we were better off. We hurried off to the air-raid shelter. It was the safest place to be when there was a raid on the town. We heard a shattering of glass and the rumbling of bombs hitting houses. When the raid was over we went out into the streets again.

Some of the unlucky people were not in time. They did not have a chance to survive. We walked back to our house through the ruins of other houses. When we got to what used to be our house my wife began to cry, our house had been bombed to the ground. We slowly but carefully walked back to the police station and reported our house disaster. The police gave us a house to stay and do the best we could. We did not get on very well but we managed.

Time passed and my wife was getting very worried. A few years later the war ended and we got a new house which we still live in now.

With his new found ability to accept the challenge of life comes the development of sympathy for the unlucky and unfortunate.

One last glimpse of him, now thirteen years old in the Secondary Modern School writing about 'The Window Cleaner' or rather about his friends and getting ready to play football. Was the window cleaner the subject set? He seems to intrude and rather to resent the intrusion.

One night I was lying in bed staring at the ceiling thinking of the window cleaner and of all the things he must have experienced: little ladies squealing at him because he didn't get to her house on time. Then there's the dreadful heights they have to put up with; that put me off being a window cleaner. The next thing I knew was that I was rubbing my eyes and looking out of the window. "Hurry, it's Saturday", I shouted, jumping up and down like an Indian doing a war dance.

I ran downstairs and had a bite to eat, then I dressed and went to number 16 Coronation Street and knocked on the door. A thing appeared at the door in pink pyjamas with blue elephants on. It was ghastly. It was monstrous. It was Stephen Craddock.

"Hello", he murmured half asleep.

"Hello Steve", I replied. "Coming out to play football?"

"When?"

"Now of course."

"I can't play in my pyjamas."

"Well go and dress then", I replied getting rather annoyed.

"I'll meet you by my house in twenty minutes", I said walking off.

As I glanced up I noticed the window cleaner cleaning John's windows. I stood against the lamp-post and watched him. It was just like a dream to watch him balance on the window ledge and sway from side to side and up and down. It was as though he were trying to twist. He looked down at me and said, "Haven't you seen a window cleaner before?"

I can't remember answering him. I must have been in a trance. Then something hit me on the shoulder. It

was Stephen's icy hand and he said, "Come on Mervyn", and off we went to the field, and left the window cleaner to get on with his job.

English at the Secondary stage is largely in the hands of English teachers. How would Mervyn have fared if his stories had been looked at individually from the point of view of the English teacher? Language, vocabulary, spelling, syntax, punctuation, sense? How would these stories have stood up to analysis on these lines? Their justification lies beyond all these for it lies below the surface. Taken all together they reflect the central issues which shape his thinking and imagining about himself, his home, his friends, his past and his future and his stories more than reflect, they embody and thus provide a means of objectifying what might otherwise have remained subjective and yet unsubstantial. Where, on the Secondary Timetable is there place for such activity? Too much theorising on the Secondary Curriculum is concerned with forms of knowledge, too little with the fields where the self may wander to recreate itself.

To be loved, to feel love for others, to contribute, to meet challenge, to be excited even, to succeed in the face of obstacles, to co-operate with those more powerful, more experienced, more knowledgeable, in mutual enterprises, to work with friends, to laugh, to enjoy oneself, to be free to choose and shape one's destiny, to dream, to imagine; these are all the pre-requisites of maturity. How far do schools provide opportunities for growth along these lines for their pupils?

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# Pre-schooling – the search for meaning from the start

Margaret J. Roberts, London Institute of Education

Pre-school or Nursery education has been acknowledged as an important part of the education system in Great Britain since the 1944 Act. It has, however, always been the last in order of priorities until the recent White Paper, 'Education — A Framework for Expansion', with its stated policy of expansion of provision for the under-fives. Now we are embarrassed by the extent of the opportunities open to us.

Before the 1944 Act Nursery School education was in many respects still relying on the enthusiasm of voluntary workers concerned with reducing the misery of children being brought up in poverty in inner city slums. However, as Margaret McMillan quickly discovered, it is necessary "to feed their minds as well as their bodies". Early childhood education has always attracted the attention of the philosophers from Plato through to Whitehead and Russell, with practical contributions from those such as Pestalozzi, Froebel and Montessori who made her own distinctive contribution to the mentally handicapped as well as more generally to the education of young children. A powerful injection into the deeper aspects of philosophical and psychological thinking and understanding came from the psycho-analytic movement, particularly from Susan Isaacs and in recent years from Donald Winnicott. Over the past decade or so we can point to the contribution made on the cognitive side to our further understanding of the child's construction of reality by Piaget and Bruner; in a way a deeper study of what Froebel was saying earlier when he wrote in the *Education of Man* in 1826, "What man tries to represent or do he begins to understand". Today we are concerned with the growth of understanding in all its aspects — the search for meaning emotionally, socially and intellectually.

In the early stages of development, as indeed

at all stages, it is an academic study that separates the feeling and knowing aspects of mental experience. Both Piaget and Bruner have recognised this, though they are essentially concerned with the so-called 'conflict free' area of cognitive thought. It is here that those involved with the first-hand care and education of young children view these theories with disquiet; is there such a thing, such a mental experience, as conflict-free cognitive thought? Is it possible at the pre-school stage to ignore conflict as an aspect of the developing mental life of the young child? This idea would seem to deny all that we know of the patterns of behaviour associated with the fact that the human infant is born helpless and dependent for his further development on the care and nurture of adult members of human society. Dependence and attachment today are respectable ideas though we are not quite sure how far human attachment in the early stages is synonymous with attachment experienced by those lower down the animal scale; human attachment is clearly an extremely complex concept involving varying degrees of reciprocity.

Today we are setting out to extend educational facilities that on the surface are directed towards removing the young child from the security of his home, satisfactory or otherwise, and placing him in a less personal group of his peers with trained professionals of whom we expect the highest standards of psychological insight, imaginative sensitivity and expertise. We will expect such trained people to work with parents and other professionals: social workers, doctors and nurses as well as research workers. A new dimension of skills involving width and depth of interdisciplinary co-operation will be required. Clearly a start needs to be made in developing these complex skills at the level of initial training, and some would go so far as to



include a social work component in teacher training at this stage.

The White paper proposes expansion in Nursery Education through nursery classes, rather than separate nursery schools, mainly on account of expense but also to ensure better collaboration with the later stages of education. The Nursery Schools have been the pioneers in collaborating with parents in the State system. Therefore it is axiomatic that if parents enrol their children in Nursery classes as part of Primary schools there should be good on-going communication between teachers and parents. This in the past has perhaps tended to be implicit rather than explicit; by this I mean at the individual level of confidential conversation and trust between parent and teacher. At the Nursery stage the Head teacher would consider it her duty to know all her parents personally and to welcome them positively into the school at any time convenient to them to call. There is not the same flexibility possible as the children get older when the teachers' and children's time becomes more structured. However, many Infants' schools endeavour to make it possible for parents to come into the school without formal appointments unless there is a specific need for them.

A great deal of valuable experience in working with parents under stress was gained by teachers of young children in World War II. This was a time of deepening understanding of human relationships and of the therapeutic value of play which has been incorporated into the basic philosophy of early childhood education. The Nursery School Association celebrates its Jubilee in 1973 after 50 years of unremitting effort to keep nursery education in the forefront of the nation's concern for its children. Later years have seen the advent of the young and vigorous Playgroup movement with its associated drive for extension of adult education for young mothers (see article by Drusilla Scott, 'New Era', Jan. 1973. Ed.). But here a warning note must be sounded, the notorious Circular 8/60, putting a virtual embargo on the extension of nursery education beyond the 1956 level, has been withdrawn at a time of serious shortage of

trained personnel, shortage of teachers and nursery nurses as well as qualified staff at the training and advisory level. Expansion, unless it is carefully planned, will put a great strain on all concerned and may lead to a lowering of standards.

If the expansion is to be in the Nursery classes we would hope that the best traditions of Nursery School collaboration with parents will be continued — for this needs safeguarding in some Primary schools that are less liberal in this matter than one would consider justifiable even for the older children. There is no ground for complacency even at the Nursery school level. A number of recent research studies confirm the importance of the parents being involved in what the school is trying to do if they are to support their children at home through their continued interest. Here the basic requirement is the willingness of teachers to re-think their own role in education. Clearly education is not entirely school-based; the 'hidden curriculum' of the home is a crucial factor in school achievement. Halsey's Report, Volume 1, indicates the importance of involvement of parents, indeed the whole community, in the work of education in educational priority areas. Halsey is emphatic that "parents want working with, not compensating for". What steps are being taken to expose teachers in initial training and in-service courses to a study of what is involved in working **with** parents? Not only in areas of high social need but in the rural areas and the 'leafy suburbs' where children can be pressurized by parents who are too anxiously aware of the 'rat-race' aspects of our educational system. It is probable that we as teachers need to examine our own attitudes to parents as well as considering parents' attitudes to teachers. Teachers need help to develop further insight and understanding into human relationships. This is particularly true the higher up the scale of responsibility one progresses in the narrow world of institutionalized education because of the greater isolation and the danger of developing an increasingly authoritarian attitude. It is this that the parents reject, and which in some cases leads to hostility, but at the Nursery level teachers must be on their



guard against a more insidious patronage and at times not completely veiled maternalism towards 'the Mums' with whom they work. The idea of collaboration contains within it essentially the notion of reciprocity, the possibility that the teacher learns as much from the parents as they are likely to learn from the school.

Another area that is causing concern at the moment in the education of young children is the content of the curriculum and structure of the programme. We all await eagerly the publication of the Schools Council's Research Report on Pre-School Education by M. Parry and H. Archer which is expected in the near future. We are likely to be provided with evidence of different types of structure in the daily programme. There is no evidence of the 'complete freedom' which is the myth of the Black Paper writers. Clearly there is always planning and structure in the educational environment and experience of the Nursery School including the building, the garden, the different areas for work and play, provision for hygiene etc. Educational principles underlie the arrangement of the equipment and play materials, the home corner, book corner, junk tables and science equipment as well as the outside adventure playground. There is careful thought behind the planning of time, the flow of the day, things that are better done at one time than another, story groups, outings, meal times for those attending a full-day programme, musical experience, the visit of the postman and so on. But there is also careful provision for the following-up of children's incidental interests which in some cases develop considerable depth with the help and guidance of the staff. Children are no longer held in morning rings for half an hour, or longer, as they were 30 years ago, awaiting their turn to speak! Toys and equipment are not all packed away after an hour or so while every-one sits down ceremoniously to drink a third of a pint of milk. Matters may not be so easy to arrange in the nursery class as in the larger and more self-contained nursery school and in the rush for expansion we must be on guard that young children are not being herded into cramped conditions which could frustrate them more

than their lives in the tower block. I was recently very concerned to see four year olds seated round an adult table in a small medical room because there was no other place available — surely this is expansion run wild! Access to the open air is a must, space to move freely essential; urgent attention needs to be given to acoustics in some modern buildings in order to remove undue strain on children and staff. One of the most functional and attractive open-plan types of Nursery school I have seen is in Birmingham where it is possible for children from high up in the nearby tower flats virtually to have the run of the building when they first come in the morning when the weather is unsuitable for them to play outside. This is possible without disturbing other children because of imaginative architectural design. The Head teacher was delighted and saw these facilities as an important outlet for these children enabling them later in the morning to become involved in co-operative play, language and experience on which later learning activities can be built.

A great deal of re-thinking is currently taking place regarding the concept of intelligence. Today we are far more convinced than hitherto that there is an important element of 'acquired intelligence' as well as innate intelligence resulting from genetic endowment. Professor Halsey's research shows that intelligence as measured by intelligence tests can be increased as a result of nursery education; all the groups in the West Riding of Yorkshire project improved their scores relative to the national norms. Psycho-linguistic test scores also improved and progress has been maintained by the children followed through the first year in the Infants' school. This points to the importance of adequate child/adult ratio at this stage so that children may have satisfying play and language experiences.

Halliday has helped us to understand something of the multi-faceted nature of language. From his studies he found that there is a considerable range of language usage by the young child by the age of five. It is his contention that the young child learns language



by making it work for him. The key to the child's progress seems to be the quality of his interaction with known and trusted adults together with the adult's understanding of what is involved in relating to the child through his language and experience. It is however possible for a child from a disadvantaged home background to go through a nursery school and not improve his linguistic score relative to his age. The crux of the matter is the teacher's knowledge of what language is and what language can do for the child's relationships and his personality development. His increasing ability to relate language and thought is noted by the observant teacher as indicated in the record made of a Pakistani four year old who announced one day while riding in the Head's car to fetch shopping for the mid-day meal: "If you break car, you have no car. You must walk". Her first spontaneous utterance. The approach to the children who were 'non-talkers' both English and immigrant was at first to 'reflect back' in words some aspect of their play on which their attention was focused and later when confidence and fluency were developing to "wonder why" or to "wonder what would happen if . . . ?" With this kind of mental companionship the children were enabled to feel relaxed in the social/linguistic situation, to develop their receptive language and later to show their capacity for generating original sentences along the lines of Chomsky's concept of competence for language. The adults encouraged them gradually to take the initiative as one child did while drawing: "Anyway, I've got a go-kart, as big as the house, as wide as the street!" What happens to these children when they join the reception class of the Infants' school? It is essential that there be collaboration and systematic follow-up of the nursery language and experience programme with individual children identified as in need of special help. Halsey's work has shown that progress can be maintained but other experience has shown that in large classes of 40 with one teacher, who perhaps lacks understanding of what is involved, these children fall back into their previous silent and withdrawn patterns of behaviour. They are still extremely vulnerable in an unsympathetic and unhelpful environment.

If, for example, the Infant school does not continue the collaborative work with the parents a great deal that has been gained at the Nursery stage will be lost in relation to the child's school achievement. These children under the present arrangements may not be noticed again in the school system until they become members of a remedial group mid-way through the Primary school. Follow-up studies of children identified at the Nursery stage as likely to have difficulties in learning are urgently needed.

What of the children who are unlikely for a number of years to get into Nursery classes? What of the children of mothers who must work full-time and who at present avail themselves of illegal child-minding? There is concern that the White Paper is not really designed to meet the most urgent needs of these children and of their parents. Emphasis is rightly placed on the educational aspects but unless there is also concern for the personal and social needs of children and parents it is difficult to see how nursery education can contribute to the basic principle of equality of opportunity in education: Halsey's 'educational justice' concept. Positive discrimination as conceived by Plowden cannot confine itself to strictly educational needs, it must be concerned with education in the widest sense — it must involve collaboration with the parents by informed, imaginative and sensitive teachers.

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# The challenge of raising the leaving age

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"We begin with a group of bright, lively, insatiably curious and life hungry six year olds. We then expend vast amounts of time, energy and money in the process of educating them. Ten years later most of them emerge from the machine which we have constructed with so much care as frustrated, unhappy and neurotic adults. What are we doing?" Kjell Grede.<sup>1</sup>

As the re-organisation of schools continues, and the leaving-age is raised, much in the writing and discussion of education has been concerned with problems of management. This is right and useful for, if we have committed ourselves to comprehensive education, we must give those who implement the policy the means of doing it in such a way that neither children, teachers, nor educational aims suffer in the process. However, as time goes on, educational administration becomes more efficient and there is a danger that the priority becomes effectiveness in administrative terms. The administrative empires in education that have been created today might have made a Wolsey flinch. The primary task of educational administrators must be to facilitate the development of schools as places where children can thrive, develop their potential, and learn not only to earn a living but also to lead a full life. There is a real danger that concern with effective management in secondary schools will tend to emphasise processing children neatly through the system rather than concentrating on their individual development.

As schools are being reorganised we are tending to move further and further away from child-centred education. The administrative pressures of reorganisation have led to the acceptance of practical criteria. Educational ideals tend to be rejected unless it can be demonstrated clearly that they work. It must be admitted that many idealists have not been very good administrators. However,

there is a serious danger that administrative convenience will become the key factor in the development of secondary education. Secondary schools are merged as comprehensives when in fact the local authority simply gets the work of two headmasters done by one. Small and administratively ineffective units like the old secondary moderns<sup>2</sup> are integrated into larger structures. The result is often a sad compromise. Shotgun-wedding type mergers are producing a great deal of unhappiness in all parts of the country. There is a clear philosophy of education behind the reorganisation of secondary schools but in practice the mechanics of administering 'mergers' distort the original ideals and intentions. It must be appreciated that the organisation of these changes in secondary education is complex. Teachers have not been formally prepared for this fundamental reorganisation. Understandably the situation generates anxiety.<sup>3</sup> This anxiety can drive people to dwell on a romanticised past; to focus on administrative detail or to a complete dependence on a leadership figure. It is quite possible that the climate in such a situation will make additional pressure from local education authority, parents or children seem threatening and as a result the school organisation may be insulated from those whom it should be serving.

The situation is compounded by the fact that we still insist on shaping most of our institutions on 19th century industrial models. A hierarchical structure is still preferred and any alternative is fought with a vigour that suggests anxiety rather than administrative convenience or common sense. Ours is a capitalist society and its social formations copy the model<sup>4</sup> that is thought to be the source and foundation of success. The educational system takes children from the age of five onwards and, during their most formative years, squeezes them into an intellectual shape that makes existing institutions accep-



table to most of them. This danger was recognised by Adam Smith<sup>5</sup> when he pointed out that “the great body of the people”, where working lives are reduced to the monotonous repetition of a few simple operations, would necessarily tend to become “as stupid and ignorant as it is possible for a human creature to become”. He therefore demanded that the state should intervene to prevent this evil by providing universal education. Sadly, the model for the state school to provide such universal education was the 19th century factory. The non-voting share holders are the parents. The governors, who usually meet once a term, correspond to the controlling board and the headmaster to the managing director. Middle management may be likened to teachers. The analogy begins to break down with the children. It is perhaps significant that there is some confusion as to whether the children are operatives or products. The influence of 19th century industrial society can also be found in school time-tables modelled possibly on the railway time-table. It may also be found in a curriculum which is still divided by a hidden fourteen plus hurdle. A shift of perspective might be startling and perhaps an exercise in which the point of view of the child is central should be undertaken. The time-table may well be a masterpiece of jigsaw pieces slotted together. Mastery over time and space has been achieved by hardworking teachers who began in January to do the time-table for the following September. To the child it may well appear as if he is being shunted from room to room just when something had become interesting or he had just settled down to do some work. As in other total institutions<sup>6</sup> adults decree that it is playtime and the children are often pitched out of doors on to asphalt squares to ‘enjoy themselves’. Many more such examples could be given to underline the point that while those in authority think they are doing one thing those at the other end have a different perspective and may not appreciate the rationale behind the thinking of those who make decisions.

Two sorts of model bedevil thinking about educational structures: the military<sup>7</sup>, and the 19th century factory. Within any structure

we create are the children, and this is the point we wish to underline. There is the Scylla of childcentredness which was all right for Susan Isaacs’ Malting House School in the 1920’s and the Charybdis of a huge school which either crushes the child’s spirit or produces a spirit of alienation in him. ‘Deschooling’ is a tempting but facile solution which would bring nothing but another proletariat of exploited children<sup>8</sup>. Our duty is surely to find an organisation that is appropriate for **this** century. Criticism of existing school does not only come from the left but also from those with commitment to the present system because they can detect in it echoes of a golden lost age: Rhodes Boyson has referred to the ‘collapsible secondary school’. Re-appraisal of the situation is essential if the ideals that moved us to accept comprehensive education are to be realised. Management is not all time-tables and long lists, it can be at best an instrument for making schools places where children and staff can work with a sense of security, excitement and discovery. Burns and Stalker<sup>9</sup> have pointed out that their ‘organic system’ is appropriate to changing conditions while the ‘mechanical system’ is appropriate to stable conditions. Shaw<sup>10</sup> has outlined ways in which the organic approach to school organisation might be developed in the present period of innovation. It is no use pretending that we are living in a stable society by running schools that ape Arnold’s Rugby or Bunter’s Greyfriars. We are asked to assimilate change at an unprecedented rate and schools that do not in some way take cognisance of this will seem irrelevant to the children who are forced by law to come to them. This sense of school as an irrelevant place produces so many of the problems and is responsible for many of the difficulties staff encounter with children.

Development of the ‘organic system’ would imply a school where decisions are made in the open and where responsibility is shared. Such decisions can only be made in the knowledge that mistakes are permissible and admissible, that information can be shared openly rather than be used as a means of mystification; and that power can be used constructively rather than exist as a means of



satisfying emotional needs. Staff and school meetings in small groups where individuals can say what they really mean are a beginning in the process of developing the 'human institution' but they are only a beginning and not, as is too easily believed, the answer. All who take part soon become disillusioned with a talking shop where either nothing happens or genuine decisions are vetoed. Those in charge of education must make their decisions openly and give reasons: it would help staff morale for instance if the amount of capitation available is known to all. Teachers will then know the problem of allocating scarce resources instead of grumbling like disillusioned children who have been refused a treat. Children are maturing more rapidly, they too must be involved in the chain of decision making where it genuinely affects their well-being and work — true to the analogy of 19th century factories they have been treated like the early trade union martyrs when they have made their points of view known.

Large schools have administrative advantages, but are they good places for the staff and the children? Are we going to respond to the challenge of developing the secondary curriculum merely by extending the present subject-based programme? There are ways of decreasing the pressure: smaller units, more self-determination, security and support, and a feeling that experiment can take place in the knowledge that not only superficial success is expected. In this way we may begin to develop institutions where reason rather than anxiety affect decision making.

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# The Middle School

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Ever since the first middle schools 'just grewed' in this country, well-intentioned articles have appeared and passionate speeches have been made emphasizing the unique phenomenon of these establishments. As one who was a keen 'midwife' at the birth of one such school, my voice was among them. We were at pains to indicate that an institution that catered for children between the ages of 9 and 13 was something entirely different from other containers that held other ranges, viz: 8 to 12, 11-14, 5-11, 10-14, etc. Our assertions were largely justified, but in our protestations we were tending to over-emphasize the differences between kinds of schools. Not enough sympathetic examination has been made of the characteristics which all middle years pupils have in common, irrespective of the kind of school they attend. As a result of this initial and, one would hope, temporary veering towards institution-orientated thinking we have tended to ask this question: what should one expect of a child leaving a middle school at 13+ and just about to enter a high school? — Infinitely preferable would have been the more general question:- How should we expect children of 9 to 13 to develop? We could be in danger of resurrecting the same insidious implications that characterized the disastrous 11+ examination procedure if we regard children's development and progress as being measurements of the comparative effectiveness of the type of school in which they happen to be housed. We should also consciously realize that attempting to adjust the development of children to fit the organizational development of schools is anathema to every progressive educationalist.

In principle, then, children of the middle years who have been freed of selection procedures should be reaping the benefit of such freedom. These years should now be a time of smooth, continuous, educational progress leading from the inquisitive, activity-centred, indefatigable and highly imaginative world of



the 8-year old to concrete, steadying, fact-finding, maturing realm of the 12 or 13 year old.

Although the achievements of the primary school in the post-war years were being recognised, very scant attention was being paid to the reasons for these achievements by those responsible for the continuation of the children's education in the secondary schools. Although liaison between primary and secondary teachers was theoretically regarded as vital, this liaison did not extend to teaching method and ways of encouraging children's learning. Many factors contributed to this unfortunate situation, not least of which was the narrow, subject-centred training that secondary teachers had received. They tended to teach subjects rather than children. In recent years, some measure of exasperation has been experienced by those who felt, although the 11+ unnatural selection procedure was being abolished, the children were still going to experience a very unnatural break in their ways of learning at school. It has been noticeable, for example, that, although by far the greatest number of primary schools has been structured with all-ability classes, many secondary schools have been reluctant to concede the value of or to experiment with this form of grouping. Suggestions concerning the integration of subjects have also met with tremendous resistance. The time was indeed ripe for the introduction of any system which would help to realise the possible benefits stemming from the abolition of selection.

When the moves came to straddle the 9-13 years what should have been the philosophy of such middle schools? In what ways could they help match the curriculum, syllabus, methodology, grouping and child-centred teaching to the needs of the children in their years of greatest development and change?

The first change of hitherto existing practice must clearly have been the attempt to adjust the focus of attention from the 'subject' to the 'child'. There is no moment of time when a child becomes subject-conscious. I would, on the contrary, venture the opinion that he never becomes subject-conscious of his own

volition, but merely responds to the expressed wishes and expectations of the parents and teachers around him. Be that as it may, the forces that work to retain the subject-centred curriculum (and indeed the subject-centred teacher) are powerful indeed. Not the least of these forces is the external examination, which very firmly instructs that, for at least a few years prior to the examination, subjects are all-important. Largely because of the ease and facility it afforded both building and staff, it was assumed that the admission year of the secondary school would benefit enormously if the subject-based curriculum was introduced immediately. It had been the practice of good primary schools for many years to emphasize opportunities for learning, without the artificial delineations and demarcations (called subjects) that we adults find so fascinating, but that the primary child finds meaningless.

The Middle School could prove invaluable in postponing pupils' subject choices. Indeed, the 11-year old's weekly time-table would often contain the same titled subjects as did the time-tables of the O-level candidates. Children need a spell of time when they can 'look around', taste and savour new experiences, experiment with strange and fascinating material, and generally 'play the field'. It would, I believe, be salutary to ascertain the number of adults who, very often late in life, have developed a lasting hobby or interest which they did not have the opportunity to encounter at school. The well-balanced Middle School would be able to keep the options open, so that eventually children's courses would have been decided from personal choice rather than from administrative necessity.

Middle schools will vary widely in their aims, aspirations, and priorities, and in their conceptions of their 'raison d'être'. As the schools have been working for only a short time\*, many theories and practices are as yet unproven, and it will be some years yet before conclusive assessment can be made, but there are some areas which Middle Schools should regard as being very much their home ground.



Firstly, I would regard as imperative the need to teach, train and encourage the children to learn for themselves. The size of today's information explosion is such that it must now be regarded as essential to guide young people into the ways and means of tracking down facts, figures and information, rather than to supply a set body of knowledge. When Charity James said that "knowledge is an activity, not a commodity", she voiced in seven words what ought to be one of the key maxims of every school in the country.

Now that the child (as opposed to subject) centred approach may be prolonged in the Middle School, it is fervently to be hoped that High Schools will capitalize upon the improved social atmosphere that has been built up. The High Schools may find emulation difficult and the actual break at 13+ will not help; but provided the transition is consciously eased by liaison between staffs of schools, the pupils might have a much more favourable reaction to school than they had when traditional teaching methods were in vogue.

Teachers are becoming convinced that young people who are grouped in all-ability classes tend to react less violently in situations which expose their comparative weakness. Where young people are not only regarded as being individually important, but are clearly seen to be so regarded, there is a likelihood that teachers' efforts to help them will be accepted much more readily.

In case I have given the impression that I believe that all that is good in Middle School practice emanates from experience derived from the Primary sector I would like to point out what I consider to be a major hurdle that Middle Schools have yet to tackle. The years from 9 to 13 cover the whole growth period from childhood to adolescence. When the Middle Schools realise that a form of continuous pastoral care through these four vital years (possibly on a House basis) is a requisite for a healthy and secure early adolescence, the later High Schools could again reap the harvests of earlier efforts. There is, at the moment little evidence that Middle Schools are providing this **continuity** of care

based on personal guidance and welfare. Whereas the horizontal year-based structure is effective in the realm of curriculum development, a form of **vertical** pastoral responsibility would appear to be necessary to steer children through the four most worrying, insecure and puzzling years of their lives. When this superstructure is seen to be necessary, the Middle School could well prove the most effective source from which still-interested and still-learning 15-year olds will emerge.

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Cont. from p.156

Governing bodies and PTAs are subject too to this filtering system.

We need to see the school institution in a new light, as a place which is not a final solution in itself and which is not pursuing final answers to any one problem. Rather should it be a place where new ideas and the making of mistakes in putting them into practice are welcomed. For this we need a structure where any two or three may come together to discuss and plan in the certainty that they will have a fair hearing and be given a chance of putting their ideas into practice. We accept that the creativity of children should be encouraged. Is it not time that we realised that the involvement of all teachers in the day to day life of their school might well be an essential part of their own creative life? The playing of a fuller role by each and every teacher should in time give to that word 'autonomy' a meaning more worthwhile.

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# Where lies the autonomy?

David Dutton

A great deal of time is spent in research into ways of improving the educational environment provided in our schools: design of buildings, content of curriculum, ways of grouping people and methods of teaching are all looked at closely in books, at conferences and by committees; and yet the work put into this research can all be to no avail if there is no way of bridging the gap between the researcher and the teacher, between the theory and the one who is expected to put it into practice. We appear to accept, some of us more reluctantly than others, that there is a need for change in our schools but appear to be blind to the fact that the major reason for our failure to implement many a change is the inadequacy of the structure of the school institution itself. If we are to use our resources of time and money profitably, we must look more closely at this structure to discover ways of making it do the job we want it to do.

There was once an education authority that was instructed to put forward its plans for 'going comprehensive'. Among those submitted was an 'Interim scheme' which involved the grouping together of three Secondary Modern Schools, one Grammar School and a Technical College. All children living in the catchment area of any one of the three Secondary Moderns were to attend that school for the first two years of their secondary education. There would then be a selection process as a result of which about 20% of a year's intake would go to the Grammar School, the rest remaining at the Secondary Modern school to pursue courses leading to the CSE and GCE at 'O' level. At the end of the fifth year, those who had stayed at the Secondary Modern could transfer to the sixth form of the Grammar School and to the Technical College, which at that stage would work as one unit, to continue in full-time education until 18 or so. In theory, the best of the old system was wedded to the best of the new in such a way, as the Authority made

it clear, that parents and students might feel free to choose between forms of education rather than between different institutions. This whole system is now to change to one 'more fully comprehensive'; but whether such a further change was inevitable is debatable. It is true that the interim scheme retained selection of children, though at 13+ rather than 11+ and within a system very much more flexible than formerly. However, what is more relevant is that within the structure of the interim scheme there were signs of breakdown quite separate from the issue of whether there should or should not be selection at any given age. Fundamentally, the scheme needed a communications system (a) that could bridge the gap between individuals in different schools who held positions of equal seniority within their own school hierarchies and especially between those who held the most senior positions and (b) that enabled them to discover that very understanding that the Authority had hoped the students would find: an understanding that forms of education were more important than the institutions that were presenting them. Yet it is arguable that long before parents successfully petitioned the Department of Education & Science through their Local Authorities for the abolition of selection at 13+, the interim scheme was already dead in everything but name for this reason: that a structure to satisfy the special needs of such a scheme had not been developed. Instead the scheme was operating through a hierarchical structure familiar to so many of us in our secondary schools and that, where one or two individuals found themselves forced into consultation with each other, they were more concerned with their own institutions than with that quality of education that their Authority had hoped they would make a reality. Everyone was certain what was expected of the children and young people; but the adults, having been presented with a clearly worked out scheme, were left to administer it according to their own ex-



perience with little or no prior training.

The local education authority quoted in the above example believed that it was working within the best tradition: 'the autonomy is vested in the schools' and that, many of us believe, is where it should be. The statement seems to assume, however, that not only are outsiders prevented from interfering but that the autonomy is in some sense shared by people within the school. Those who use the statement appear to believe that there is some collective decision making, that all teachers are involved. If this were so, then it is more likely that, working within this kind of a tradition, those teaching in the schools of the 'comprehensive scheme' described above would have stood a greater chance of making it work. Yet it is precisely because this autonomy is, in so many schools, not synonymous with any kind of total teacher involvement or group decision making, that this scheme failed and, further, that many a secondary school is failing to operate as efficiently as it might.

What is the nature of the school in which the autonomy is said to be vested? Far from being an institution where teachers are involved in discussion at all levels, it is more likely to be organised on a strictly hierarchical structure with the power held firmly by the Head. A model that will be recognised by many is concerned mainly with the passing of information from the Head to members of his staff. Heads of subject departments will pass this information on through meetings of those teaching within their departments and house tutors or year tutors to those attached to a house or to those in charge of class groups for purposes of registration and day to day administration. All members of staff meet from time to time in a staff meeting for which there may well be an agenda, published beforehand, giving all members of staff the opportunity to raise questions; but such a meeting is bound to be large and the particular question may well be too complicated to introduce and discuss in five minutes or may be of importance only to a small number of those present.

That such a model should discourage the flow of information from the bottom upwards may

be seen by many a Head as an advantage since it is not everyone who accepts that a questioning attitude in members of his staff is necessarily an advantage; and 'rocking the boat' is certainly not encouraged by those who find the responsibility of administering a large institution stretches their powers of leadership to the limit. At this point it is relevant to ask whether it is fair, let alone sensible, to ask an individual to fulfil such a role, combining so many complex abilities, without any specific prior training. Reports of the recently held conference of the National Association of Head Teachers paint a picture of a group of people not so much inspired and excited by the possibilities of their position but rather, so very worried by the problems that they feel themselves called upon to solve. This is not to question the existence of the problems, nor to belittle their size, but merely to ask whether these are the right people to be doing the job, whether they are organising their job in the best possible way or whether the job should exist in its present form at all. If such a role is to continue to be demanded of people, then, apart from receiving prior training, should not they and their colleagues be helped through prolonged discussion to find ways of redefining this role? Many a head teacher seems to see him or herself not only as the ultimate authority but as the bearer of the burden of every problem in the school. To change this, we need to think in terms not only of an ability to delegate, but in terms also of seeing the role of head more realistically. Rather than 'the carrier of the can', the head would be better employed as the listener, the chairman, the man — in his study maybe — but with the door always open, or, outside it, moving about the school trying to see it through objective eyes.

It is not only the flow of information from the bottom upwards that is prevented by this hierarchical structure but also that which comes from outside that is prevented from coming in. HMIs and advisers find themselves unable to enter freely at any point but have to enter from the top, as if it were a bottle to which they were trying to gain access.

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# Why so reluctant?

Dr James Hemming, London

The tide of discontent rising against secondary education marks the end of an era in which secondary education was seen as something you did to the student for his own good. Under this system, the student and his parents had **some** say in what was to happen to a particular student. A preference was open for Arts or Science, between this subject or that. But, once these initial choices had been made, the doing-to swung into action — syllabuses, courses, text-books, exams. The student was put through the established processing and came out at the other end labelled as historian, linguist, physicist, or what-have-you but, otherwise, all too often, a mass of confusion about his own nature and the nature of the world in which he had to carve out a life.

That, at any rate, was the situation for the academically able. The rest were subjected to some watered-down and generalised version of what was offered to the bright ones. This less demanding regime led to consolation prizes of less significant examinations or, in about 40% of cases, to no more prestigious accolade than 'also ran'.

At present, secondary education **as a whole** (British education has always notable exceptions to offer) is belatedly staggering out of that abyss of educational inappropriateness. It is a slow, sticky business and nothing like fast enough to keep pace with the changed attitudes of the young people themselves. Of course, not all young people are hungry for change. There is something like a solid third of conformist young people. This helps to give some continuing credibility to a system of education that is ripe for fundamental renovation. But for these 'natural' conformists, secondary and tertiary education would be in an even more alarming state of collapse than they are at present.

This rejection of secondary education by

many of those for whom, ostensibly, it is designed stems from two main causes. One is that neither the young, nor anyone else (unless a 'natural' conformist) takes things on trust any more. When I was young, I was conned into believing that, say, Latin was good for me and that the content of what was offered as Latin was some magic and necessary formula in the universe of educated people. I did not question; I acquiesced. The age of meek acceptance is now over. 'Why?' looms like Damocles's sword over the entire secondary and tertiary system — subjects, content, examinations, social structure, pre-suppositions, decision-making, everything. Unless that 'Why?' is understood, and accommodated by appropriate change, motivation within our secondary schools will continue to slump.

The other main root of rejection is that traditional secondary education has been solidly and solemnly insensitive to an idea that has been percolating society at a great speed during the past couple of decades — the idea that all living, including a properly designed education, is to be valued in terms of individual growth, and an increase of capacity for life, including social life in all its aspects. This is the era when 'doing your own thing' and 'being your true self' have a profound significance for people. It is a revolt from within against all external, processing, standardising influences.

Secondary education cannot recover its motivational potential until it has learnt to make an ally of this revolt of the human spirit — the revolt from rigidity and conformity towards flexibility and growth.

The concept of growth is central. The school should be growing as a humane, friendly, purposeful community. The curriculum should be growing in richness, relevance and integration. All the people in the school should



be growing as individuals — teachers as well as pupils — through their involvement in the life of the school and with one another; and the interaction of the school and the wider environment should be growing in breadth and significance. Nothing less than this totally dynamic situation is good enough to rear young people in, and to prepare them to take on the future; and nothing less will generate the vitality without which school life becomes perfunctory and boring.

The full spectrum of what growth implies cannot be dealt with in a single article. I shall, therefore, limit myself to the factors most closely related to the personal growth of adolescents, because it is neglect of these factors that produces the reluctant pupils.

For a start, there is the absolutely crucial factor of building and sustaining confidence. A human being is, naturally, a striving creature, anxious to expand capability and awareness so long as his confidence is not put under too grave a risk in the attempt. Personal confidence is, therefore, fundamental both to learning new skills and to a continuing motivation for learning more.

Each individual has, as his particular endowment, a whole range of potentialities, capable of being actualized in formative, satisfying interactions with life. But he has to have the confidence to embark on the exploration of his possibilities if any growth is going to occur. At any stage of life, from infancy to extreme old age, confidence is the key that unlocks the individual's willingness to explore the possibilities of the situation surrounding him and, therefore, of himself also. Neglect of this indisputable fact does most of the damage which produces the apathetic — or defensively aggressive — school pupil.

I was once the house tutor of a fourteen-year-old boy who had a number of achievements to his credit but who was unable to swim. So far as swimming was concerned, he was a reluctant learner. Typically, he pooh-poohed the whole idea of learning to swim. His excuses on swimming mornings did credit to his versatile imagination — but did nothing to

advance his aquatic ability. The reason for his withdrawal was clear enough — he lacked confidence in his capacity to swim, and hated exposing his inability in front of others.

We got over this difficulty by striking a bargain with him. He was persuaded to come for twelve swimming sessions running on the condition that, if he could not swim a breadth by then, he would thereafter be excused all swimming lessons. He came, he learnt, and his sense of triumph over a disability freed him from a bad hang-up about himself.

The difference between this boy and most reluctant learners is that they are 'non-swimmers' on several fronts at once. Schooling, for them, is not a confidence-building but a confidence-breaking experience.

Human beings always shy away from experiences that undermine their confidence. We really cannot expect struggling adolescents to show a strength of pertinacity in the face of constant set-backs that few adults are capable of. The question to ask about any day at school, about any activity, about any class period is "Has this enhanced or belittled the confidence of the children exposed to it?" It is an incredible expectation that children will learn anything but to hate school if the mere attendance at school reinforces their apprehension that they are inferior human beings.

Supposing that we succeed in building confidence instead of undermining it, what then? The child is now more ready to risk failure by really attacking whatever it is we want him to have a go at. Coaxed by us, stimulated by the situation we set up around him, he plunges in. So far so good. The next question to ask is whether the ensuing encounter between the child and the curriculum is rewarding in terms of what the child is, and of what he needs in order to grow. If the encounter is not rewarding, then he avoids a repetition of the negative experience. Since how rewarding an experience turns out to be is a highly individual matter, it follows that all standardized, all-do-the-same-together systems of education are crudely hit-and-miss



affairs motivationally, likely to antagonize at least as many as they satisfy.

A public school was bold enough to offer farming as an alternative to compulsory games, although compulsory games had always been regarded as a sacred presence in the curriculum. It was found that some boys who had been morose, uptight and aggressive under the daily pressure to be good at games — an entirely unrewarding struggle for them — mellowed and blossomed as learner-farmers. Other boys found the farming as uncongenial as the games. There were also, one may assume, the boys who would have been frustrated if they had been denied opportunity and encouragement to hit, or kick, balls about. The lesson of this sort of experiment is that, if we are to win the adolescent's cooperation, we have to offer a **range** of relevant possibilities so that the spectrum of motivation offered is wide and varied.

This moving towards personal motivation has nothing to do with 'soft options'. The young like, and respond to, challenge that has meaning for them. In the case cited above, apathetic footballers turned into dedicated young farmers almost overnight. What kills curiosity and application is the constant demand on young people to commit themselves to activities in which they have no interest. To be forced to do work that is meaningless for you is not education; it is slavery.

What is the curriculum for anyway? Educationally, there can be only one answer. The curriculum exists to encourage and sustain individual growth. This can only happen if the curriculum is individualized as much as possible and **if there is plenty of feed-back from pupils about the curriculum.**

Any curriculum should be growing and changing all the time under the impact of five influences: the extension of human knowledge, social change, the present and future needs of young people, the constant reassessment by teachers of what they are doing and why they are doing it, and feed-back from the young people themselves.

If a lesson period is a vivid growth experience, children will come back for more — and more — and more. If it does not give them a sense of achievement, feed their curiosity or extend their understanding, it will just be a dreary waste of time. For many children in secondary schools, their education is **still** a waste of time — **for them.** We cannot solve this problem without bringing the children in on curriculum building. This involves discussing with adolescents what they want, or need, to learn and, also, their experience of learning it.

Schools that have the courage and humanity to do this are surprised at how orthodox the pupils' needs often are. They **want** to speak and write well. They **want** to know the sort of Maths they need to know. They **want** to learn about life and the world. They **want** to discuss ideas. They **want** to try themselves out. But, of course, those who have been too hurt by failure put up a bluff of not wanting to know: just as the boy I mentioned put up a bluff of not wanting to learn to swim.

Reluctance to learn is the direct and inevitable response to a static, unimaginative, depersonalized curriculum. Make every day an adventure in learning and self-discovery for every child — as in the best infant and primary schools, and, now, some middle and secondary schools — and reluctant learners are reduced to a handful of school phobics, whose difficulties usually arise from relational problems at home. If, on the other hand, you try to impose a standardized curriculum on the children, you will be lucky if you are not faced with a serious absentee problem.

So far we have dealt with only two factors — confidence as the vitamin of learning, and the curriculum as stimulating, or depressing, in its effects on commitment and endeavour. But these are by no means the only factors that lead to the designation of school as 'boring' or 'all right' — 'all right' being the highest mark awarded by many adolescents! Adolescents are highly social beings. They are constantly exploring their relationships with one another. A satisfying experience of group life within the school has, consequently, a



tremendous pull for them. A social structure that produces, or reinforces, social isolation is alien to all that matters most to adolescents.

The experience of the successful therapeutic communities hints that there are three essentials in the creation of a satisfying group life for young people. The group has to generate sufficient common purpose to act as a binding element. Secondly, it should offer warmth and security so that each individual has the confidence to participate **as himself** in the life of the group, i.e. mere conformity is not enough, or cannot be enough for long. Thirdly, group life should offer opportunities for relationship in depth — relationship in frank encounter, person to person.

Judged by such criteria, the group life of many secondary schools shows up as an anaemic ghost of what it ought to be. The basic social unit, whether as class, house group or year group is usually much too large. The limits of size for a personally formative group seem to be from about eight (ideal) to about fifteen (maximum). Secondary schools tend to run to an extended family concept, with the supervising teacher playing the role of father or mother of a flock of thirty to fifty young people. What adolescents need **as well** is the small fraternal group with the teacher playing the role of older sibling, or the small group in which the 'leader' is one of themselves.

The extraordinary resistance of secondary education to developing a social structure based on the small group takes quite a lot of explaining. Can it be that there is an instinctive fear of the energy which small-group organization releases? Why, when infant and primary schools got the message decades ago, do secondary schools, typically, still operate in rows for much of the time?

The dimension of depth can be attained only by the same small group working together over a period on themes, problems and ideas that really interest them and that are generated from within the life situations of the participants. Adolescents in their private lives set

up such groups for themselves. Not to have such groups incorporated somehow in the school situation is to discount a major social dynamic of adolescent life. A poor quality of group life in a school is a positive incentive to truancy, particularly among those adolescents who are socially insecure.

The issue of group discussion brings up the question of how far the school as a whole enters the world of its own pupils and how far it is seen by the pupils as representing an alien world. There is much talk today about imposing middle-class values on working-class children. Perhaps a more demotivating error is to attempt to run an adolescent community, which is largely future-oriented, by adult values which derive their origin from the too-distant past. As compared with the adults, the adolescents tend to be more accepting of adolescent sexuality, more interested in themselves and one another as people, more absorbed by contemporary attitudes to work and play, more interested in the challenge of the real world (not in the emasculated orthodoxy sometimes offered as the real world), and more interested in exploring values than in accepting them without question.

Frank, bold exploration of reality unites adults and adolescents; any attempt to rig the situation in order to sell established values alienates the young. Young people cannot be expected to feel that school is 'for me' if it is not at least as much rooted within the adolescent's own world as in the conventional adult world. This is the reason why an acceptable or, preferably, an exciting secondary education has to be critical of the status quo to the extent of being potentially subversive of moribund traditional values.

The over-hauling of academic standards is a particular instance of the value gap. To focus on the development of academic powers as defined by traditional examinations should not be the **dominant** purpose of secondary education. The academically able children are bored by this emphasis and the less able are rejected by it. The chief purpose of secondary education should be to search for oppor-

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## Confessions of a Probationer

(An apology for an unsuccessful year in the eyes of the Establishment)

Clive Peters, Bristol, UK

'Seryozha looked attentively at the teacher . . . He realized the teacher did not believe what he had said; he felt it from the tone in which it had been spoken. "But why have they all conspired to speak in the same way, and all about the dulllest and most useless things? Why does he push me away from him? Why doesn't he love me?" he asked himself sadly and could find no answer.'\*

Schooling is concerned with initiating of young persons into what is thought to be valuable. Teachers are the ones whose job it is to do this. The main burden of the teachers task is to relate the realities of the school life to the educational ideals. Seryozha, on behalf of all children, asked for love from his teacher. Ideals are the crucial obstacle to the possibility of education through love. The person who brings or fosters idealism thwarts the work of love between people. The idealist seeks to make people conform to his ideals — whether they be social expectations, role expectations, patterns of learning, or standards (of presentation etc.). At the very least he views others with reference to some ideal person or behaviour, but ultimately he must seek conformity. This is why Tolstoy's (and Neill's) rule that the child shall be free at all times to reject what is offered and leave the class is absolutely fundamental for an education based on love; the tyrannical idealist can always be defeated. Offer instruction — by teachers, or by work cards, machines etc., but let the child choose what he will study and in what way. Superficial chaos is a necessary concomitant of the growth of an inner order — an organic society rather than an organised one — for the growth permits non conformity as a check against idealism. There can be no prescriptions for the children either of work or behaviour. There must of course be carefully planned work which is offered to the pupil if anything other than very basic learning is to be achieved, but to try to force learning is to do violence to the other person — a monstrous and criminal injustice to his identity. Readiness is a key factor in

education through love — a sensitive awareness on the part of the teacher of how ready each child is to accept or reject what is offered and a willingness on the part of the child to trust the teacher when work suggested does not appear relevant initially. The teacher must be free to teach whatever he feels to be appropriate, and at whatever length. He should use the gifts he has, however small and limited to convey his own limited vision of truth, beauty, etc. whether it be in the realm of social relations, or scientific investigation — but the truth must be seen and felt as a living certainty and not as the pursuit of an ideal. Educational work will be concerned with portraying these experiences in whatever medium seems appropriate, rather than gaining experiences with various media in vacuo, or according to some set schedule. Education will grow up from the roots — the interaction of pupil and teaching environment — and not be determined from the bureaucratic top bough of past development. If culture is the pursuit of perfection then education through love is anti-cultural since perfection is an ideal. This education is anti-organization in the sense of progression according to some set rule, for example the rigid programming of pupils in the secondary school. It would seem essential to have small units of teachers and pupils for the education outlined to be possible. A revolution for secondary education is implied by the need to break down the size and increase the flexibility. The actual workable unit would have to be determined empirically. If we define a school as an area of ground and buildings wherein children are to be educated (in the sense used [but not defined!] above), and we accept compulsory education in the sense that children must attend the 'school' between certain hours for socially necessary reasons, we can progress rather in the sense of 're-tooling'! than of 'de-schooling'.

\*Leo Tolstoy, 'Anna Karenina'. Signet Classic 1961. Part V Ch. 26 p.525.

Clive Peters, born in Nottingham, went to school in Bristol and, in 1971, took his B.Ed. there in mathematics and philosophy of education. In between he had studied at the Manchester Faculty of Technology and been apprenticed to the Chrysler/Rootes group; spent two years with the Bulstrode Bruderhof Community and seven as an assorted salesman. He is now married and warden of Summit Youth Centre, Orchard Road, Kingswood, Bristol, having endured four terms' misery in a church junior school during which the above article was written.



tunities for growth which open up new worlds of self-discovery, skill, feeling and awareness for all the children, **and all the teachers**, in the school. Adolescents who get from their daily expenditure of precious time at school a consciousness of personal development in knowing, or feeling, or relating, or doing, or all four together, will not be reluctant learners.

Even in friendly, concerned, comprehensive schools that incorporate modern methods and content, it can often be the case that the most honoured values remain those of academic attainment. This distorts the outlook of the most able and depresses all who cannot be effective in the academic obstacle race. If the school is to prepare for life — and so successfully to reach all its pupils — the **primary** values must be seen to be social and developmental values. In this era, the academic high-flyers need this re-orientation just as much as those for whom school is **nothing** if not a rewarding experience of personal growth.

The way to create a school carried forward by developmental values is not only by the re-designing of content and method in isolation from young people, but also by involving the pupils in the kind of transformations that eliminate what is dreary, dead and irrelevant from the school day, and replace it by what is exciting, alive and relevant. **This is not a matter of reducing standards.** The way to get higher standards is by tapping motivation: this is as true in education as it is proving to be true in industry.

I am not talking, here, about the desirability of pupil-dominated schools. Domination from **any** source has no place in secondary education. The ideal we have to work for is a school which is primarily concerned with growth and development in personal and social terms, which is clear about what its aims are, and which draws the whole school community into constantly evaluating how far the aims are being achieved. This is the formula for generating purpose and participation. The best yardstick of how far you are succeeding is the vitality level the school attains.

Good secondary schools are both relaxed and 'swinging'. Vitality draws young people irresistibly. Where the vitality level is high the problem, often, is not how to get young people to come to school but how to get them off the premises. Perhaps the days are not too far off when we shall measure a secondary school's efficiency not by its examination or athletic results but by its absentee figures — for both staff and pupils. People do not stay away from situations in which they have a good chance to achieve and to grow in terms of their own aspirations.

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## School Counsellor speaks her mind and heart

**Mrs Margaret Roberts, London**

Reluctance to learn is probably greater now than at any time in over a hundred years of state education, this in spite of the fact that we have had reports on Primary and Secondary Education and the James report on Teacher Training.

Teachers have discussed for many years how standards in the classroom could be improved. Curricula have been developed to help children to gain a better understanding of the world they live in. C.S.E. has given the less able child a chance of examination success. The Comprehensive schools offer freedom from too early selection and a wider choice for all children. Teachers are working in teams and with mixed ability groups. Students are going outside into the community for crafts, discussions, drama, social service and projects which give them an insight into their particular area. Youth Tutors, Social Workers and parents are becoming increasingly involved in the work of the school. No one can say that Teachers have not been trying to offer children a wider interest for a very long time. In spite of all this the problems remain and will continue to do so until everyone sees that they are not essentially school problems but begin outside, in the home and in the community.

Teachers are more than a little tired of facing large groups of adolescents who prefer to be elsewhere. Some of these boys and girls earn more than half of the salary of a young teacher in their spare time. They are tired of meeting social workers and parents who express surprise that violent, bored and disturbed children cannot be contained in the classroom. Some children have cancelled out of a learning situation before they even leave primary school.



Many of the children who need our deep concern are from families who resent their poverty in this affluent society. They are from homeless families or those living in overcrowded conditions. There are many homes, in the middle as well as the working class, where there is virtually no moral guidance. There is no common set of values now that the church has lost its influence and the young are bombarded by the mass media. Children are even reluctant to learn in expensive independent schools where classes are small. Is it any wonder when there are so many broken marriages? Even where parents remain together there is increasing conflict between the generations. It is not unusual for a mother to resort to a bottle of tablets when her child rebels or for a father to walk out and escape from responsibility. Under any of these conditions a child is unlikely to feel secure enough to achieve in a learning situation. It is easier to drop out than to face anxiety.

Ours is an ambivalent society. We talk of the standards of the working man but we do not say how many hours of overtime he has to spend away from his family to reach these standards. We rarely hear now that a woman's place is in the home; she is still cheap labour and can be induced away from home just as Father comes in to take over. A child arriving home full of the day's news may find his mother too busy to talk and his father catching up on sleep if he is a shift worker. The child has to keep quiet when he badly needs to communicate to someone who should care what his feelings are. We allow parents the privilege of bringing up children without any training at all then we talk about the sanctity of marriage and the value of the family as if these two factors added up to the backbone of society.

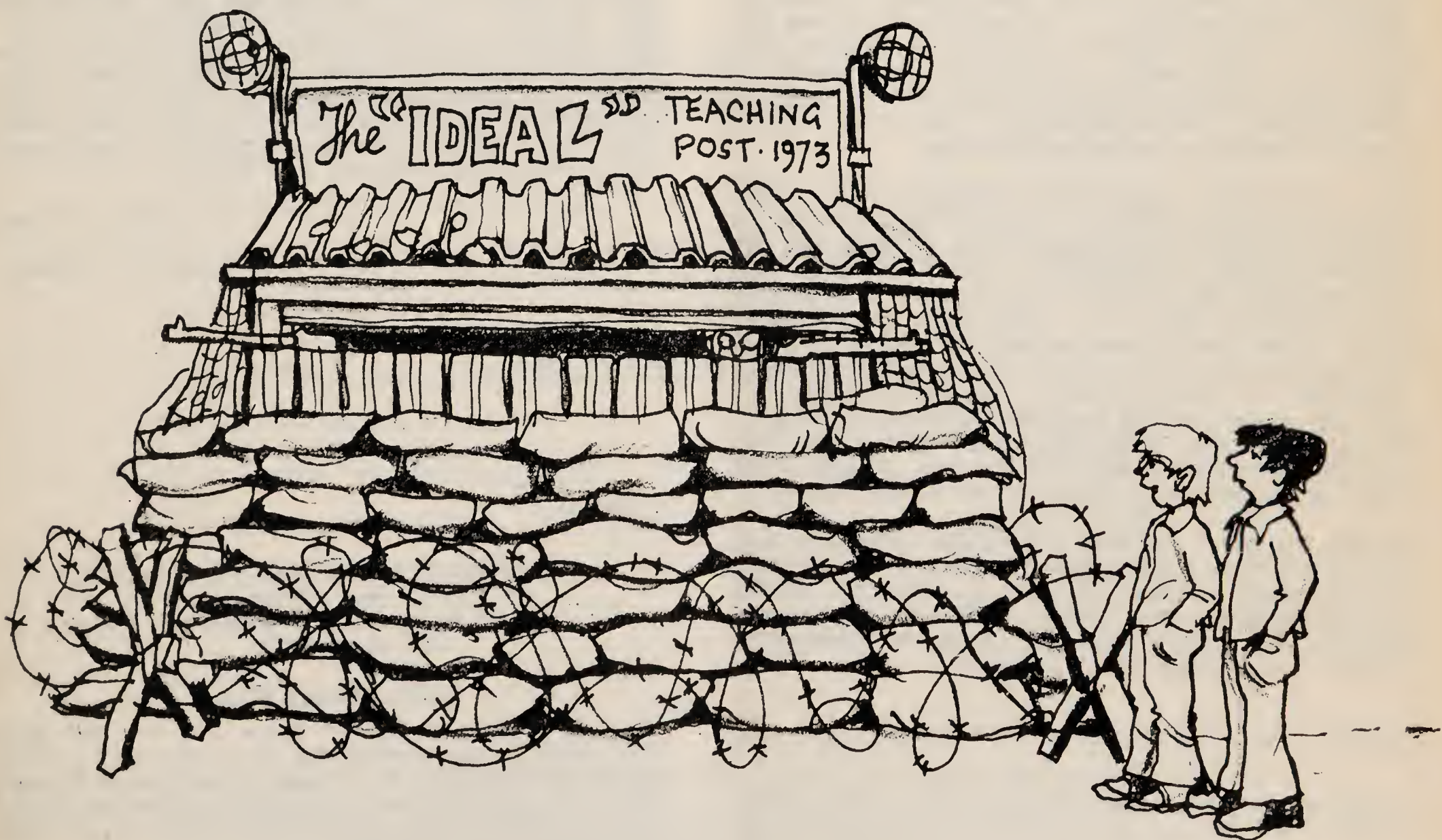
Is it then reluctance to learn, or is it that the young are rejecting society itself? A secure child has more chance of learning and of making a better adjustment as he grows up. Any adjustment is less sure when a

child is in conflict with his parents or he sees them in conflict with one another. We can no longer offer occupational security as a man may have to adapt to several jobs in a lifetime. It becomes increasingly important to offer him the chance of social and moral security and the only way he can find these, in the seventies, is for him to know and value himself as a person of worth in the eyes of the community. A person with real equality of opportunity not just that offered in the comprehensive schools. In this way he will find standards acceptable to himself and to society and find a reason to learn.

We do not want to reach the stage where we need schools like prisons but we may unless we find the solution to the truancy learner problem. We have time, but only just enough, to place the responsibility for this where it really belongs and to look at society in general and the family in detail. It is in the home that children have had and will continue to have a vital part of their education.

There is no single answer to the problem of the reluctant learner but I suggest we begin at the roots and they are not to be found in school. We must find ways of relieving the stress and strain of modern life on the family. We must show the labourer that he is "Worthy of his hire" and leave him to be responsible for his family. The status of woman needs to be improved and the real value of a stable family recognised. We need to offer everyone a decent living standard now. Steps in education should have nothing to do with chronological age but should include parents in an on going learning for life.

**Margaret Roberts** is counselling in a mixed multi-racial comprehensive school in London. Earlier work includes an After Care Unit for the ESN, a Youth Club largely run by parents and counselling for parents as routine from the day of admission.



... une condamnation pénale — Ben Morris

... trying to maintain a prison system — Harold Hayling

... the stage where we need schools like prisons — Margaret Roberts



## OBITUARY

### MR GEORGE LYWARD — Help for the maladjusted

Mr David Dunhill writes:

For 43 years, George Lyward, who died on 23 June at the age of 79, headed the community for delinquent, disturbed or disturbing boys at Finchden Manor, in Kent, which he founded. Mr Lyward (the 'Mr' has seemed irremovable since the publication of Michael Burn's book 'Mr Lyward's Answer, in 1956) was a housemaster at Glenalmond when the psychiatrist, Dr Hugh Crichton-Miller, of the Tavistock Clinic, persuaded him in the late 1920s to start a place — it was never a 'school' — for boys who could not adapt themselves to existing establishments: in practice, at that time, this meant largely the public schools. He started with a handful of boys at a farm in Kent and moved, in 1935, to a neglected but potentially beautiful timbered manor on the outskirts of Tenterden, which houses the community today. Finchden, as all who have tried can frustratingly testify, has stubbornly resisted being described. Its life, an outsider is told, can be experienced but not put into pictures or words. Significantly, when Lyward did allow a book to be written, he was softened to assent only by the fact that the author, Michael Burn, was a poet.

Yet Finchden is so much a personal artistic creation that nothing valid can be written about Lyward which, does not take account of it. He saw it primarily as 'a form of hospitality'; a place which accepts a boy not as he should be but simply as he is; which believes in his potential for growth, no matter what damage there has been in his past. A phrase much bandied about at Finchden — often so loosely that Lyward may have regretted having coined it — is 'stern love'. As one boy said. "he has brought me up against barriers and helped me over them — or not so much helped me over them as helped me to help myself over them". A Finchden boy, Lyward would say, always knew he was forgiven before he committed the crime.

Not surprisingly, such thinking attracted many critics and aroused, particularly in the early days, the kind of hostility so hotly encountered by A. S. Neill, and his fellow-travelling educationists. Lyward survived and silenced most of the barbs. The present replacement of approved schools by 'therapeutic communities' surely owes much to him. He was fortified, as many of his contemporary progressives were not, by a deep spirituality — though never a formalized religion — and by respect for the irrational, intuitive elements in human personality. These derived almost certainly from his Jungian affinities. Much of his own integration he owed to the influence of this school of psychology.

Today, the great majority of Finchden boys are sent and financed by local authorities; and George Lyward, to his latterly constant surprise, lived to find himself considered almost respectable. In 1970, he was created OBE. In 1971, he was invited to 'preach' at Westminster Abbey. The inverted commas are his.

Reprinted, with permission, from the 'London Times' 28 June 1973.

It is intended at a later date to pay full tribute to George Lyward in these pages. Ed.

### The Administration of Education in Britain Bernard Lawrence. Batsford, 1972.

The book by the former Chief Education Officer for the County of Essex is disappointing. He brings to his task a wealth of experience but an almost total lack of awareness, apparently, of the literature in the field of educational administration. There are no models of general theories on which educationists who are perplexed about authority conflict inside and outside the school can examine issues such as participation in decision making in education. The traditional concept of 'partnership in British Education' is traced back to the early part of the nineteenth century. Each of the major reports in that century and this is mentioned without throwing novel light on any one of them. Criticism of the system which has emerged and reform proposals are examined in very parochial terms. It was as though 'this England', (let alone Scotland to which cursory reference is made here and there or Northern Ireland of which there is no mention in the index) were an island unto itself, able to understand and meet its own educational problems without reference to experience other than those of its own history. It is as though slum schools do not exist, as though British schools had received virtually no children from Commonwealth countries since the 1944 Education Act, and as though entry into Europe was still a radical idea proposed by a few rather unusual people.

In short the book is very readable and summarises succinctly well-known information about the historical development of 'partnership', (the first three chapters) the implications of the Butler Act (chapter 4), the politics of local authority and ministerial consultation (chapter 5) the allocation of resources in education (chapter 6) and recent changes in the structure of control (chapter 7). But for whom is it intended? An English audience? Certainly. Scholars and experienced administrators? Hardly — there are better books than this. Students in colleges and departments of education may well turn to it if they want to know how some aspects of the English educational system works. Against the 'sweeping changes of today' I think they will want to know more than this book gives about their future roles in the determination of educational policy as teachers, parents, and voters.

Brian Holmes.

Reader in comparative education, London Institute of Education.

## Letter

THE WORLD EDUCATION FELLOWSHIP  
International Headquarters  
33 Kinnaird Avenue, London W4 3SH, England  
14th June 1973

Sir,

Yvonne Moyse Dinner

Your readers may like to know that on 18th May 1973 Miss Yvonne Moyse was the guest of the World Education Fellowship at a dinner in her honour to mark her retirement as General-Secretary. At this successful and enjoyable function a presentation to her was made on behalf of the Fellowship.

Yours sincerely,

James L. Henderson.



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During 1974 it is intended to re-organise subscriptions so that eventually they all fall due on 1 January each year.

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We hope to run a special issue early next year on "The miseducation of 'the female eunuch' " — giving a critical airing to some of the political and hence educational views of the women's liberation movement. We would be very pleased to hear of or to receive possible contributions to this issue. Any articles should be sent in the first instance to 18 Campden Grove, London W.8.



# George Lyward – Some Recollections

Raymond King, Hon. Secretary, ENEF

I first made the acquaintance of George Lyward forty years ago. Then, as on every subsequent encounter, I came away enriched by the ideas and insights of a remarkable man.

He came, at my request for a speaker, from the Home and School Council to talk to the Parents Association of Wandsworth Grammar School. This had just formed itself as a correlate of the pastoral arrangement which placed family groups of 30 boys in the care of Tutors, and brought parents to regular tutorial at-homes in their sons' school bases.

He appropriately talked about relationships within the delicate pupil-teacher-parent triangle. His therapeutic work, already well-known before he moved his community from its original home in a Kentish farm to Finchden Manor in 1935, left him in no doubt that it was the breakdown of relationships within that triangle that brought him most of his clients from the schools that had rejected them.

Our acquaintance continued when I joined the Home and School Council, of which body in due course George Lyward became Chairman and Editor of its Journal, 'Home and School'. In these capacities until the absorption of the Council in the ENEF in 1953, he inspired the membership to work primarily for the realisation of a mutually educative partnership between teachers and parents within the school unit. He sensed the dangers to relationships in depth, and to sensitive insight into the problems of bringing up children, that might follow from the pre-occupation of organised parents' associations as federated pressure groups with local or national policies.

However, this was the way in which the parental responsibilities enjoined by the Act of 1944 came mainly to be interpreted and organised. The old Home and School Council lost the central ground it had occupied in the 'thirties, and the disappearance of its Journal and of its Home and School Handbook proved a loss that was felt for the following decade — possibly longer. Had home and school cooperation developed more strongly and widely along Lywardian lines, we might have been less troubled with the disaffected adolescent in school.

The old Home and School Council became a committee of the ENEF Council, with George Lyward as chairman. It had bequeathed to the ENEF two best-sellers: 'Advances in Understanding the Child' (13 editions) and 'Advances in Understanding the Adolescent' (10 editions) both of which still continue to sell, and deservedly. The concluding and summarising chapters of both these collaborative volumes are the inspired and inimitable work of George Lyward: 'Farewell to Herod' and 'Stay for an Answer'.

The Child was first published in 1935. In 1936 a series of seven lectures on the problems of adolescence, held at the Institute of Education, London University, foreshadowed the 'Adolescent'. One of my most formative experiences as a headmaster was the privilege of chairing this series. The notes I took, and still possess, were for years a valuable 'vade mecum'.

George Lyward opened the series by dealing with the problem of the adolescent at home, and in a subse-

quent talk, following the presentation of the physical and mental aspects by other speakers, investigated the spiritual nature of the problem. To terminate the series he gave the concluding lecture: 'The Problem faced: Doing and Being'.

The profound and rapt silence of the audience at the conclusion of his talk remains unforgettable. His message had gone home so deeply that anything so commonplace and earthbound as applause was unthinkable: a memorable manifestation of the charisma of a man of deep spiritual feeling and perception.

Was his remarkable success as a mental healer due solely, or largely, to his own peculiar personal gifts and rare qualities of intuition? He came to his life's work without the specific training of the psychiatrist.

A year or two ago he asked me to play the part of umpire between two seemingly divergent critiques of his work. An American psychiatrist contested what he had construed as the view of an English psychologist, who appeared to him to have overstressed the intuitive factor in Lyward's achievement to the neglect of its intellectual basis and conceptual framework. He submitted to Lyward for comment the draft of a letter embodying this criticism and intended for the 'New Era'.

The draft put Lyward in a quandary: it played down the intuitive element in his work which in his own estimate was altogether essential. A third-party judgement might help to get the balance right. At his request I drafted a statement, the gist of which the American doctor accepted. His amended letter appeared in the 'New Era' (May 1969). I think it gives a view of his work that George Lyward found acceptable.

His many-sided gifts and qualities — intellectual, artistic, and spiritual — appear in snatches from the all too rare notes he scribbled to me in the course of the strenuous and interminable duties he laid upon himself at Finchden Manor.

"Just off to Manchester for discussions with philosophers on Religion and Science — this seems better than a rest after months of long hours."

At Dartington Hall Music School: "hearing much music so that my ideas have been churned up". On another occasion, serio-comically: "I've been invited to 'preach' at Westminster Abbey."

But totally devoted and committed as he was, he admitted to feeling sometimes "cribbed, cabined, and confined" at Finchden Manor, as well as exhausted by the prolonged strain to which his work subjected him. With what zest he enjoyed the rare breaks he permitted himself, and the opportunities for meeting old friends and making new, in places away from the prison house.

One such occasion, a particularly memorable one, occurred in the August of 1969. He had suffered a tragic and painful bereavement in the death of his wife at the beginning of the year and had himself been gravely ill. The plans for the ENEF Summer Conference at Pulborough offered older members the opportunity for a recuperative holiday: to share the social arrangements and such plenary sessions as they desired with-



out commitment to a working party. He wrote that he had not had a break since his illness and would be glad to come.

Those who attended the Conference, or read about it in the 'New Era' (November 1969) will remember the way in which his presence gave the Conference its distinctive character and colour. He interpreted his recuperative holiday as including the delivery of both the opening and closing talks and of illuminating contributions to the plenary sessions, as well as the informal evening causeries that I had suggested. He also brought along the unique exhibition of his records, writings, and correspondence, which remained accessible for the week in a room we placed at his disposal. And finally he gave a commentary on a series of films on life and work at Finchden Manor.

The Conference came opportunely about the time of his 75th birthday and the completion of fifty years of his chosen work. He had just seen through the press the Tavistock publication of 'Psychiatry in a Changing Society' including his own chapter on 'The School as a Therapeutic Unit'.

He took this as the theme of his opening talk, emphasising that **depth** of group life in school was essential: that the need was to look inward and discover the ground on which we are members one of another, and where the sanction is love. But not sentimental love: often love in a judicial mode: at times a 'stern love'. This phrase has been echoed in discussion since.

George Lyward had no use for the sentimental psychopancy with which some adults think to bridge the generation gap. Nor did he think to win the confidence of his charges by hobnobbing with them as 'George'. As the 'trusted adult' he maintained dignity without distance, thus enhancing their sense of security. When Michael Burn wrote from his experience at Finchden Manor about George Lyward and his work, his book was significantly entitled 'Mr Lyward's Answer'.

At Pulborough in what we styled at the time — and now have even more reason to regard as — George Lyward's testament, he challenged much current educational practice and the psychological and sociological doctrines on which it is built, and declared his passionate faith in the principles and practice he had developed for over half a century, and of the success of which he had such a wealth of living proof.

But it was possible to sense an underlying note of chagrin: that his faith in what he had learned and taught was not sufficiently shared in the seats of authority. It must have given him a deep sense of

satisfaction and reassurance in these last years that the consultations to which he was called at the Home Office and the direction — from the 'approved school' to the therapeutic community — in which policy is now moving, reflect the kind of change that he had done so much to bring about.

The award of the OBE in the New Year Honours of 1970 happily, and rather to his surprise, confirmed the tardy recognition of the ground that he had won.

The part he played in the series of ENEF Easter Conferences since 1968 on Guidance and Counselling ought not to go unrecorded. Harold Pratt's account, for example, of the 1971 Conference (New Era, June 1971) illustrates the characteristic quality of the Lyward contributions and of his illuminating interpolations in discussion.

He enrolled for the Easter Conference this year, in the hope that his health would permit his attendance.

A fortnight beforehand in reference to the theme he wrote to me as follows:- "I have had a very hard year; and the last four years have made it pretty clear that we have got to **modify our implicit assumption that verbalised education of an exclusive order is so ultimately important or significant.** The teachers of ESN children started me (as I examined them) realising that they were forced to discover more about **education** than most of the others, and now I have had three years examining those whose feeling brought them to work for the seriously sub-normal — and even more certainly do they have to distinguish between the work speech can do, and the work we are now being challenged (not half we are!) that love will have to do, using speech, and all that we tend to worship which over the centuries speech has done (verbalisation) — using that, not as **end** (see so many 'New Era' articles over the last thirty years) but as **instrument for vital communication and creation at a deep level.**"

"Sorry", he concluded, "I didn't mean to write all that. But I'm all alone in an impersonal hotel". This was while he was in London for a course of treatment. Subsequently he went into hospitality where he died on the 23rd of June.

Vice-President of the ENEF — a tribute that warmed his heart — since 1954, and at 80 years of age one of our few remaining links with the educational innovators of the 'twenties, he leaves the Fellowship the poorer for the loss of a lifelong pioneer whose work engaged him to the very end.

We are all of us the richer for having known him.



# Beyond Nationalism: Education and Survival

Betty Reardon, Institute for World Order, New York

## Prologue

"... In the year 1980 a radio telescope picked up a message from a previously undiscovered planet in our solar system ... It read: 'Hello. Who are you? Describe yourselves'."

"A world conference was called to prepare a reply ... It was signed 'The Nations of Earth'."

"After some weeks, a message came back. It consisted of two questions: 'What are nations? Are they good for your species?'"

(From a sound filmstrip, 'The Nation State', produced for the World Law Fund by Robert Hanvey. Published and distributed by Doubleday Multimedia, 1972.)

Educators have always seen the potential worth of nationalism and have promoted it as an integrative and cohesive force. A primary aim of American social education, developed during those decades in which immigrants from various national and cultural backgrounds were pouring into the United States, was to forge those diverse peoples into a single political unit. That function is still reflected in texts and materials which bear such titles as 'Americans All' to describe the various cultures which have made up the United States. The necessity for a strong national identity to assure citizen support of nation-state policies, particularly those policies which affect its relations with other nation-states, has encouraged even among mono-cultural nation-states the practice of basing social education on strong nationalist sentiments, as can be seen in recent studies textbooks around the world.

(Kyung-Soo Cha, 'A Quantitative Analyses of Concepts and Values in Selected Korean and US Social Studies Text Books', a paper prepared at Syracuse University, 1971.)

There is, in most books, either by implication or open expression, a statement of the moral and cultural superiority of the nation producing the texts.

Although the force of nationalistic influence in social education may vary from nation to nation and may result from somewhat different immediate circumstances, it is a fact that in

all nations social education has within it a very strong nationalist theme tending to nurture a sense of national identity, and cultivate loyalty to the nation-state. This theme is especially strong in former colonial territories where the 'emerging nations' see that the major manipulators of power in world politics are strongly integrated, forceful nation-states. They, too, exhort their educators to make every effort to integrate tribal peoples into one cohesive political unit. Nationalist education is devised in these nations as it has been in the more politically 'mature' states to teach students that the interests of their nation-state are conflictual and competitive with the interests of the other nation-states. It is this perception of national interest which forms the greatest barrier to global, mankind-oriented education which is now required for the survival of the human species.

In its early stages, integrative nationalism as it was practiced in the United States proved to be a very positive force in two ways. It provided another dimension of identity for immigrants from various parts of the world who could refer to themselves as Irish-Americans, German-Americans, or Italo-Americans, a kind of identity which did not require that they reject the culture, values and identity of their origin, but could add to an original identity another and broader dimension. This experience is of no little significance for educators concerned with broadening the sense of identity to include groups beyond one's own nation. Secondly, integrative nationalism made possible that type of selflessness generally designated as 'patriotism' in which, under certain circumstances, individuals will place the interest of their country above self-interest. In times of national emergency individuals willingly make great sacrifices for the national interests which they perceive as an extension of their own self-interest. The ability to draw upon such sentiments among the peoples of a country is of course essential to



any nation in the stage of defining and developing itself. Now when mankind is seeking to identify its universal characteristics and common interests so that the human species may survive, educators from all nations must apply to the task of building the 'human community' the integrative skills which have enabled men to expand their sense of personal identity, to extend their political loyalties and to sacrifice self-interest for common social purposes.

To do so, however, educators should be aware of two problems inherent in integrative nationalism which we must strive to overcome if the relevant skills are to help in producing a just global society. A severe manifestation of one of these problems is the crisis in race relations we are currently experiencing. In the stage of positive integrative nationalism, minorities, for reasons such as obviously different physical characteristics, tend to be distinguished from the majority of those integrated into the nation. These minorities come to be viewed almost as a threat to the integrity and cohesiveness of the state, in certain cases seen even as an enemy, a foreigner, so to speak, within its boundaries. If they do not conform, if they do not integrate, the fault for not doing so is attributed directly to them. It generally takes some kind of traumatic experience or major crisis such as the series of events precipitated by Watts in 1965 to make the major integrated portion of the society look at the total picture and to see how the interests of minorities have been abused by the majority.

Minorities, almost always, are poorly served by most of the institutions which serve the rest of the nation, a fact which even such enlightened institutions as the educational system do not often see before the trauma occurs. This fact is evidenced, for example, by the rush to black studies programs which followed the onset of the crisis in race relations. In facing the task of human community-building, educators must be forward-looking enough at least to attempt to avoid a parallel situation on a world scale. The world system, like most nation-states, is controlled by powerful elites. If, in the name of

establishing 'a world community', these elites were to apply integrative forces and establish structures which do not serve all the diverse groups to be included in those structures, might we avoid lethal conflict among nation-states only to be destroyed by a worldwide struggle between the powerful and the 'powerless'?

The other aspect of integrative nationalism which has especially negative consequences is the ease with which 'patriotism' can be turned into a common hatred of an enemy, real or imagined. If a threat to the nation is perceived as severe enough, people can be driven not only to make great sacrifices and perform feats of courage but also to engage in virtually inhuman behaviour toward the enemy. Since those outside the nation are nearly always perceived as somewhat less human than those within it, an 'enemy' is not human at all, and not deserving of human treatment. This phenomenon was described with chilling accuracy by Lt. Calley in his remarks to the jury before his sentencing. His nation, the most significant identity group to which he belonged, was in grave danger, therefore, acts against the enemy could not, under any circumstances, be considered to be crimes against human persons. A situation such as this not only offers evidence of the morally questionable consequences of this type of patriotism and poses a severe challenge to the educational system in terms of moral development and value education, but it also makes it infinitely more difficult for the educational process to 'rehumanize' former enemies and to make it possible for people of all nations to extend the attribute of humanity to all human beings. Educators must face up to the question of whether or not ardent patriotism is indeed a desirable attribute to nurture in citizens of a highly conflictual world where disputes are settled through deadly wars, any one of which might escalate into the deadliest war.

Once established, the nation-state, like any other institution seeks to maintain itself. It develops a concern for its security and is often preoccupied with threats from the outside. The destructive 'enemy' oriented aspect of patrio-



tism is intensified and nationalism becomes a negative, exclusive force. National security often becomes the chief national concern, influencing all phases of life within the state, most especially education.

Education must, of course, contribute to national goals, but should we not reflect upon the ways in which those contributions are used by the nation-state? The departmental structure of the Executive branch of the US government places questions of national security in the hands of the Department of Defense, not the Department of Health, Education and Welfare. Should it not, therefore, give us pause to observe that the most monumental effort made by the educational system of the United States in the 20th century was made under a piece of legislation called the National Defense Education Act? That legislation was quite clearly a response to a power challenge from our major opponent in the international system, not an intrinsic educational need.

Observing the programs which were supported by the NDEA further indicates the powerful effect which national security has had on educational policy. Funds allocated to the social sciences concerned with world affairs often supported programs designed to study other cultural areas so that the United States could be more powerful and influential in its dealings with those areas. Other cultures were not studied as part of the common heritage of all mankind, nor as a means to enrich our own culture, but rather as entities to be better 'understood' and therefore more easily manipulated. Indeed, the major resource in world affairs education became the Department of State, which regularly offers briefings to educators. As James Becker points out, the briefings are held "so that our foreign policy may be interpreted correctly in the nation's classrooms". The state thus assures an information and education base which will predispose the people of the nation to spend resources for national defense rather than for more humanly-directed national purposes. Becker also points out the degree to which practices such as ROTC units and civil defense drills make the nation's schools part

of the nation-state's defense system.

(James Becker, 'Global and Cross Cultural Experiences: A World View', first draft of an article for the 1973 ASCD Yearbook on peace education.)

One other area in which schools demonstrate how the security of the state takes precedence over all other national interests is the issue of students' rights. Students were first to identify the ROTC as an intrusion of the defense system into the educational system. Further, when many chose to dissent and protest against the Vietnam war, except for a few enlightened areas, expression of their dissent was prohibited in the schools. With the Tinker Case this dissent became a major

(Tinker vs the Des Moines Public Schools, 1969. See Nat Hentoff, 'Why Students Want Their Constitutional Rights', 'Saturday Review', May 22, 1971.)

constitutional issue in which the rights of students were found to be violated by the school in its efforts to serve the interests of national security.

Social educators assert that schools should prepare students for constructive participation and intelligent decision-making in a representative democracy. Without open inquiry into these issues of national security, foreign policy and the nature of nationalism, how can the schools perform this function? Can we expect that under current conditions students might examine, for instance, whether national security means the security of the people, i.e., the individuals and groups of that nation, or whether it means the security of the state, i.e., the government as run by the defense elites? Is it possible to study carefully and objectively the costs of national security, and who among the various groups within each nation actually pays them, not only by outright taxation, but also by the sacrifice of other public services particularly to the deprived, the sick, the elderly, and dependent children?

If the nation-state continues to hold the same sacrosanct position in modern education that the pre-Reformation Church held in the educational system of that era, should we not look forward to a period of continued ideological and political conflicts leading to its gradual demise? Educators might, in fact, find



it useful to have their students examine the nation-state-church analogy. Try, for instance, to substitute the word 'heresy' for 'treason' in some of the articles on the controversy over 'The New York Times' publishing of the 'Pentagon Papers'. Does the functional meaning change very much? Compare some of the transcripts of the former House Un-American Activities Committee with hearings before the Inquisition. Which seem more enlightened or less reflective of superstition and fear?

Fortunately for the intellectual history of man, some of the restrictions the Church imposed on inquiry were removed by the Protestant Reformation. The event, however, did not have so fortuitous an effect on our social and political history. Europeans divided themselves by religion as we now do by ideology into 'us' and 'them'. 'Us' are those who believe as we do and are governed by the same sorts of elites. Social and political functions concerning 'us' are separated from those concerning 'them'. In Europe this situation contributed to the intensification of negative/exclusive nationalism; a series of national wars followed the religious wars and prevented, until the present century, the natural next step beyond national integration to a multi-national geopolitical community. Enjoyment of the full potential of the common environment was postponed as human activity was divided between 'domestic' and 'foreign' affairs, a perspective which continues with a few minor exceptions in the world today and which, on a planet recognized as a single closed system, contains the seeds of disaster. By its reinforcement of that dichotomous perspective, the public education system contributes to maintaining our present fixation on the nation-state. The content of the curriculum, which generally divides the subject matter of the social studies, for instance, into those issues and subjects which are of concern within national boundaries and those which concern issues outside the national boundaries, ill serves the goal of human survival. Indeed the most advanced content within the social studies these days is 'international education' which, in fact, has done little to overcome this dysfunctional dichotomy. Even though there is a growing inten-

tion that such education should be for the purpose of world community building, the very terminology serves to keep us at the point of fixation. International education is for the most part education about the nation-state, its characteristics, its function and its relations with other nation-states. It may ultimately include most, even all, the nation-states, but it is presented in a manner that reinforces the view that the natural order of things is the present world political system of sovereign nation-states. It prevents a truly planetary perception of world problems and thereby impedes progress toward a global community which will require **transnational** activity which transcends the limits of nation-states.

By implication international education teaches that the interest of the people within these nations are served by the state, and by explication that if any advancement is to be made in the world political system, it will be made by the coincidental forces of these various nation-states acting '**inter-nationally**'. It is almost impossible within the present curriculum, even in the most advanced areas, for students to view peoples in the world community acting within units other than, or in addition to, the nation-state. Under such conditions, how can students examine effectively such issues as the question of sovereignty limitations? If indeed the nation-state is only a nation-state when it is sovereign, how can it functionally participate in a world federation? Given the mounting evidence that problems such as war, environmental decay and resource depletion cannot be resolved by the nation-state, what alternative political units can be proposed and considered? Truly viable alternatives cannot be proposed within the traditional pattern.

A few educators have noted the nation-state emphasis in international education as counterproductive and have made suggestions such as changing the focus to intercultural education, an idea advocated by Oliver Caldwell in the PHI DELTA KAPPAN.

(Oliver J. Caldwell, 'The Need for Intercultural Education in our Universities', PHI DELTA KAPPAN, Volume LII, number 9, May 1971, pages 544 and 545.)



A good case could be made for the idea that international education as a concept is obsolete. The name itself is wrong. Our basic interest is not in studying about other nation-states. Our basic and inescapable need is to learn how to understand and to communicate with peoples of other cultures. This problem begins right at home, among our own people in our fifty states. The militant blacks have managed to secure concessions from university administrations by demanding that black studies be taught in our colleges and universities. Americans of Puerto Rican and Mexican descent are making the same demands. The American curriculum should pay more attention to the 'inner space' of our own mixed national cultural heritage. Learning to understand and communicate with our own cultural minorities will help us to understand our neighbors around the world.

Indeed his suggestion does offer a positive alternative. But it does not come to terms with the institutional and perceptual fixation on the nation-state. Clearly if we are to move beyond the fixation point, the national security state issue must be faced. The need is urgent to move beyond international, intercultural education, comparative studies and all other such approaches to a serious, analytic and functional consideration of the common problems of human survival and the need to build new world institutions which can assure that survival.

The first step for the educational system should be abjuring its role as a tool of the national security state. Clearly the interests of education are not served by the security state, not only in the limits it places on inquiry, but also in the limited percent of national wealth it leaves to education. All other public services suffer when the security system demands more than half the nation's treasury. Educators must demand a more equitable share. We must begin to take more seriously the responsibility taken on long since by many scientists. Education must do its part to disarm and demythicize the nation-state. Perhaps in doing so we may risk more than the scientists, but do we have any less responsibility? If wars do 'begin in the minds of men', we must shoulder an even greater share of the burden of eliminating the war system and the other threats to human survival. Ours is the task of helping to change attitudes and expand identities.

Educators may well begin this task by looking at their own attitudes, their own identities.

How many of us truly believe and behave as part of the family of man, giving full respect and dignity to all our fellow humans, including students? Have we truly concerned ourselves with the problem of alienation among students, many of whom see more clearly than we the threat posed by the nation-state system? Have we examined the relationship of that system and all its inadequacies to the alienation problem? If the amount of curricular attention and the degree of openness of inquiry in regard to the nation-state system is an index of such examination, we have given the relationship little or no thought.

More educators should be joining the students who deplore the lack of relevance in much of the current curriculum. Given our present circumstances, the true test of relevance is whether or not a given subject or skill can contribute to human survival, including survival of individuals in a society menaced by the swollen monster of the nation-state, which subordinates human needs to the cause of its own growth. This monster encourages no answer to the basic existential question of "Who am I?", other than, "You are an American, or a Russian or Frenchman". Educators must recognize that among the most basic of human needs is to know what it is to be human and to understand that quality as the foremost component of an emerging world community. Humanness is the first requisite of survival and, therefore, of relevance.

Understanding the common problems of humankind is the second requisite and should be the basic learning goal of education for survival. Throughout the world students should be inquiring into questions regarding war, racism, poverty, pollution, ignorance, disease, over-population, human dignity, and the possibilities for a future in which the first seven on that list have been drastically reduced in an effort to increase the eighth. Open inquiry into such issues will result in problems and controversies, as have less sophisticated world studies programs. But without such inquiry, how will students develop survival skills? And without such controversy how will we involve all communi-



ties? It took courage and sacrifice to build nations. It may take even more to go beyond them. But what is the alternative?

Such efforts should be made by educators throughout the world, and steps should be taken to de-nationalize all curricula dealing with world problems. Materials originating within one nation should be replaced by new ones cooperatively designed by curriculum developers of different cultures working together on common problems, striving toward a mankind perspective. The Institute for World Order is currently sponsoring several such projects.

Much of the difficulty in devising and introducing these materials will result from the threat to identity they may pose to those who have much self-investment in their nations and who believe that the nation-state still provides the most dependable security. These difficulties must be faced with sympathy, intelligence and professionalism. The skills traditionally used for political socialization should be transferred to the world community level. Educators must once again work toward the integration of various groups. Perhaps we may learn in the process some new techniques which will truly encourage cultural pluralism by stressing universals equally with differences and giving full value to both.

Such a task will require emphasis on valuing skills and the development of conflict techniques which will permit value clash without violence. Value education is vital to building a community of widely diverse cultures, conflicting ideologies and a variety of races. To say that such a task is impossible to accomplish is to say that we will not survive. To say that it will not be both difficult and dangerous is to fail to understand the task. But if we can adequately meet the challenge of threat to identity, if we can, in the terms of Harold Lasswell, extend "the self-reference mechanism" of most educated people to include mankind, then we will not fail.

Three specific programs which would facilitate the task could be undertaken immediately. First, let us implement the recommenda-

tions from the OSOE study on international education that all programs in this area be organized from global and human species-centred perspectives. Second, let us replace

(Summary and Recommendations from 'An Examination of Objectives, Needs and Priorities in International Education in US Secondary and Elementary Schools', US Office of Education Project No. 6-2908, Contract No. OEC 1-7-002908-2028; available from ERIC, Document Reproduction Service, National Cash Register Company, 4936 Fairmont Avenue, Bethesda, Maryland 20014; include Document ED 031612.)

traditional citizenship education with a 'survival curriculum' such as that proposed by Michael Scriven suggesting "that education for survival is largely education for creation of and adjustment to revolution". And finally

(Michael Scriven, 'Education for Survival', 'The Ideal School, edited by G. Kinley, The Kagg Press, 1969.)

(and probably most important) let us begin to devise the urgently required changes in the world political system by initiating an inquiry into the present system of sovereign, competitive nation-states.

In our classrooms we must begin to ask some sharp and penetrating questions about the nature and behaviour of nation-states. What is sovereignty? Why do nations cling to it? Who exercises it in the present nation-state system? Is the exercising of sovereignty very different in the United States from its exercise in the Soviet Union? What is the relationship between elites and sovereignty within the nation-state structure? What is the relationship between the nation-state system and the continued exploitation of third world nations?

Why does the nation-state and no other institution have a monopoly on the use of organized violence? What does that monopoly mean in terms of rights of minorities and individuals who dissent from the policies of the nation-state or who hold values different from the prevailing value system embodied by the establishment which runs the state?

What are the functions and responsibilities of the nation-state? How have they changed over the years? For what reasons other than identity did people give their allegiance to the nation-state? Does the national security state really provide security? Can nation-



states still answer those needs for mankind? Can it protect us all from the threats of war, poverty and pollution? Should we entertain new institutional patterns other than the nation-state system? What relationship might such patterns have to human survival?

Education has always served the dual needs of preparing individuals to function within the social order and of improving and expanding that order. This is a natural and desirable service to society. Current educational practice, however, seeks not to prepare and to improve, but to impose and preserve. In so doing, it becomes a maladaptive practice which ultimately contributes to the miseries of the individuals in the society and to the decline of the society itself. Pre-occupation with the past and glorification of the traditional institutions, excluding critical evaluation of those institutions, make it impossible to plan and to work for a carefully projected and commonly desired future for the members of the whole human society. This circumstance makes it absolutely necessary to change the current educational practice of glorifying the

individual nation-state and encouraging the pursuit of its power and interests. If this change does not come, there may be little hope for other urgently needed institutional change.

### Epilogue

To the second message from the newly discovered planet the nations of the earth replied, "Our schools are looking into the questions you have asked about nations."

A third message was received by Earth. It said "What are schools? Are **they** good for your species?"

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## SEA, EARTH AND SPACE

1. THE SEA IS ALL ABOUT US
2. STUDY-ACTION FOR DEVELOPMENT
3. TOO MANY PEOPLE
4. A SCHOOL TRACKS SATELLITES



HYDROID WITH ITS MEDUSOID: BOUGAINVILLIA FRUTICOSA

From Aliman's 'A Monograph of the Gymnoblasic or Tubularian Hydroids, 1871



# 1. The sea is all about us

## A REFLECTION ON THE OCEANS AND WORLD SOCIETY

Once upon a time there was this Golden Land. There beyond the neutral surface of the sea it beckoned and glittered, a never-never-empty bran-tub. It yielded to men's plunging hands not only exotic gifts — 'apes and peacocks', carolled one of its latter-day ad-men, 'and sandalwood, cedarwood, and and sweet white wine' — but also, and this was the true benevolence, a sense of identity, of rhyme and rhythm, of direction. To rule the waves of the sea was also to silence, it seemed those occasional whispers that all might not be well with the world, that God might not be in his heaven after all.

It was not only the individual sea-captain or entrepreneur who was thus blessed with a point and purpose. Also, vis-a-vis the expanse of the oceans, whole human communities became self-aware, differentiated, thrusting, proud, assured. In vain did prophets murmur from time to time, with Horace, that crossing the sea is not really, is only apparently, a route to a new heaven and a new earth. ('Caelum non animum mutant qui trans mare currunt'.) The prophets were upstaged by the balladeers —

We care not for your martial men  
That do the State disdain  
But we care for your sailor lads  
That do the State maintain.

The picture was of the sea as a two-dimensional bearer — basically a surface, like the green baize of a billiards table, to be travelled over as quickly and easily as possible. It belonged to nobody in particular, therefore in principle it belonged to anybody, and in practice to anybody who was strong — to the bigger and heavier billiard balls. And if two of the principal pictures in men's minds were of the sea as a two-dimensional surface, and of the world as an assembly of separate nation-states, then a third picture was of a Hidden Hand holding the whole thing together, and helping those who helped themselves. What-

ever the style of interaction between states — conflict, subjection, rebellion, trade — there was this fundamental assumption that the laws of nature and the laws of the market were, in addition to being indeed **laws**, on man's side.

Or so, any way, is the pattern of one kind of generalisation about the past. Part and parcel of it is a certain kind of generalisation about the present also, which runs as follows. First, the sea itself is not so much a two-dimensional bearer, it is said, as a multi-dimensional container. Surface, water column, sea-bed, subsoil; and rivers, estuaries, coastal waters, high seas; and fish, plankton, minerals, fossil fuels; and indeed air, water, fire and earth: are all one total system, one part affecting, and affected by, every other part. The boundaries between parts are man-made conveniences and perceptions, it is said, not God-given.

And just as the sea is a total system so also is the human community which inhabits its many shores: not a series of billiard balls, interacting only with their impermeable skins, but a complex and fluctuating mass of interests, aspirations, fears, achievements. The political need, it is said, is for institutions which correspond in their structure to this idea of the world as a total system. In the case of the oceans, for example, a regime should include the interests not only of separate nation-states but also, and more importantly, of science, industry and technology, and of those parts of the world — the land-locked countries and the less industrialised countries — which have not traditionally had a stake in the seas at all. The ecologist's picture of the oceans, it is said, is a stimulus to, and also a metaphor for, new forms of transnational decision-making and communication.

The essential activity of any such new Ocean Regime, it is emphasised further, would be rational long-term planning about the allocation and management of the world's re-



sources. A motto would be 'look, no hidden hands' — man would be in charge of his own existence, would not be leaving it all to some Fate, God, Purpose, Progress. Not that such planning would necessarily be arrogant or complacent, or conducted only in the language of scientism and atheism. It could be humble, agnostic, tolerant of ambiguity, and multi-minded, multi-tongued.

### **FLOODING INTO SCHOOLS**

Now supposing an educator wishes to initiate his pupils into an understanding of some of the generalisations outlined above, about the sea in particular and the world in general? And supposing he is stubborn and persistent when people suggest to him, as they certainly will, that those ideas are basically too difficult for youngish and 'less able' pupils? What could he do? How might he set about designing some appropriate learning experiences? The second half of this essay is a discussion of these practical educational problems.

A crucial preliminary problem can be stated with a series of questions. Maybe the older picture of the seas — as a no-man's land between distinct nation-states — is deeply and intricately interwoven with certain particular styles of teaching and learning? For example, there is maybe a correspondence between the classical view of knowledge — the world as wholly external to the human mind, with laws and properties independent of human perception — and the entrepreneur's view of the hidden hand of the market? And a correspondence between the world seen as a collection of distinct and impermeable nation-states and a school which observes fairly clear-cut distinctions between subjects, between spaces, between times, between levels of intelligence? (The school bell like a customs post, the school corridor like a trade route, the 'A' stream like an overdeveloped country? — These comparisons being not merely playful and fanciful, but matters of logical and historical relatedness?). Maybe the characteristic movement of traditional education, from surface facts to deep structures, has a correspondence in that view of the oceans which sees them primarily as a two-dimensional surface?

If (if) there is anything at all in this possibility that pictures of the international world and views of teaching and learning are closely related to each other, then two main kinds of practical consequence follow. The first is that insofar as an individual teacher does not will radical changes in his classroom — for example, in the balance of power between himself and his pupils — he might be very unwise indeed to attempt to teach the idea of the world as a total system. And what is true for the individual teacher is true also for a whole school, or for a country's whole educational system. At all levels the same warning applies: before you make changes be sure that you really do want to, and that you are reasonably well equipped to deal with the possible effects.

The second main practical consequence is the converse of the first. It can be stated negatively as follows: if you wish to teach the idea of the world as a total system then you would be unwise (for it would be paradoxical) to start with surface facts rather than with deep structures, or to start with concepts rather than with direct experience, or to expect all pupils to work at the same pace and in the same sequence, or to limit discourse to only one form of language. More positively, the counsel is: the teaching method is the message. If you wish to introduce your pupils to the idea that the world is a total system, with many complex interactions and fluctuating boundaries, then you must devise a learning situation which in its own turn is multi-dimensional and fluid. Since (but only since) nation-states do indeed actually exist, straight chalk-and-talk will sometimes be appropriate. But since (and only since) there are many human fears and aspirations which do not conform to geographical boundaries, other forms of educational experience — involving interpersonal and inter-group interaction, and personal exploration — are appropriate also.

### **AN EDUCATIONAL HAPPENING**

All very pretty, also, perhaps, all very unlikely. But what does it actually mean? What actually **is** a 'multi-dimensional and fluid learning situation'? Is perhaps 'chaos' not only a rather shorter way of describing it but



also a more accurate one? Well certainly maybe. The last few paragraphs of this article are a description, based partly on fact but partly also on imagination, of an educational happening. For the sake of some bearings, the assumption is that not more than about 50 pupils are involved, that they have a reading age of at least 10, that there are about twelve hours working time available, and that there is adequate blocking of space and time.

The happening begins with some short films. There are three of these altogether. One is called **Acceleration** — an animated film lasting less than two minutes, a humorous and gentle wondering about material progress. Then **Homo Homini**, commissioned by the World Council of Churches a few years ago and made by a team in Czechoslovakia: a high-speed mixture of animation and live filming, of fact and fiction, of stills and movement, of colour and monochrome, and depicting a complex mixture of achievement and suffering, of assurance and doubt. Third, Norman McLaren's famous film **Neighbours**, similarly highly experimental in technique, and similarly wrestling to shake a pattern, but not a false pattern, into the affairs of modern man. Three films.

Then a preliminary exploration of the films. Close your eyes. Let your mind travel back over the screen which is still there. Which are the shapes and colours which clamour for attention? Which beckon quietly but perhaps just as insistently? Filter, file, select. Which three pictures in your mind's eye seem most important to you? Sketch them. Tell somebody else about them. Hear about his. Have an exhibition. We're all different. We're all similar. The twentieth century is too much for some people. But others can manage it, can manage to shake pattern into it. For example, us. Good. Well, fairly good.

Then a simulation exercise. The subject is Ocean Space — the exploration and exploitation of living and non-living resources, the whole question of territorial and patrimonial waters, the idea of exclusive economic zones, the idea on the contrary of the seas as the common heritage of mankind, the whole ques-

tion of pollution and dumping. Indeed the whole controversy, sketched here earlier, of the seas as bearer or container, two-dimensional or multi-dimensional, and the world as billiards table or system. These are vast and abstract issues, but for the sake of the exercise are personalised and simplified — that it, they are presented as news items from the popular press, with photographs and cartoons, and quotations about them from ordinary people.

Groups taking part in the exercise represent the major world powers, the Third World, their own country, and certain transnational interests such as science, industry, art, and the world's religions. They have various briefing notes, and maps and pictures. Other groups represent the world's press and radio, and report in picture, word and sound on what the others are doing. Messages are sent, and meetings are arranged between ambassadors and representatives. To the onlooker the whole thing seems rather, or very, chaotic. But those actually taking part feel quite deeply involved, feel that they have a personal stake in it all. In due course the exercise finishes.

Time now to start analysing. Each pupil will make his own meanings in his own way, and each will be expected to be responsible for his own learning. But nevertheless some concepts and generalisations are more adequate than others. For example, some news stories and radio reports are better approximations than others. Some criteria for establishing truth and excellence are better than others. Some ways of communicating with other people are better than others. And so on. Carefully structured exercises can help tease these categories and criteria out. And can give practice in the handling of them. And can draw attention to their own status as man-made expedients.

There is then perhaps a re-run of part of the exercise — 'let's see if we can do it better'. Alternatively or in addition, there is work to acquire further knowledge and understanding of the real world. The films are shown again. There are various attempts by the pupils to explore the experience intuitively as well as



analytically — in paint, poetry, drama, for example. Established standards in the arts, as also in disciplines such as History and Geography, are used to evaluate the pupils' achievement.

And the final targets being aimed at? It seems worth naming four: that the pupils shall acquire certain knowledge and understanding, intuitive as well as explicit; that they shall be able to integrate that knowledge within a variety of different perspectives, including a variety of national perspectives; that they shall be able, further, to integrate the knowledge within a perspective which looks for the interests of humanity as a whole; and that, fourthly, they shall become increasingly competent in this whole business of understanding, integrating, choosing, such that eventually they can overtake and outstrip their teachers.

### OXFORD WORLD ATLAS

Geographic Editor Saul B. Cohen. Prepared by the Cartographic Department of the Clarendon Press. Boards Edn. £5.75 net, Paper Covers £3.25 net.

It is difficult to over-praise this splendid new atlas. Using modern cartographic techniques and bold new design features, the publishers can fairly claim that the atlas achieves a deeper perspective and wider coverage of the world than any atlas of comparable size hitherto published. It looks at the world from many different angles and presents a comprehensive view — of the Earth, its character and resources; and of man and his activities.

The six main sections are: ocean maps, the physical environment, the human environment, topographic maps, urban maps, thematic maps. The latter section comprises about a third of the atlas, and offers detailed up-to-date information on a range of key issues, including nutrition, foreign aid and trade international relationships, political independence, population and communications.

Chaotic or valuable? Even if valuable do we in fact desire it? Are there maybe many **more** valuable kinds of educational experience? And in any case is it really true that the kinds of active learning method sketched above are closely bound up with the whole idea of the world as a total system? These questions have been raised in this essay but have not, so the hope and intention has been, answered.

ROBIN RICHARDSON

(Director of the World Studies Project)

(COVER PICTURE: This is a sea creature many times magnified. The original picture is much larger still and in delicate colours, and was first issued by the Ray Society. This engraving of the original comes from C. M. Yonge's 'British Marine Life' (Collins). Although this is now out of print, a number of excellent books on the sea, beautifully illustrated, are available in Collins's 'New Naturalist' series. These include C. M. Yonge's 'The Sea Shore', and the exciting books on the open sea by Sir Alistair Hardy, sensitive to the mystery of life.)

### HAVE YOU HEARD ABOUT TARAXACUM?

The Latin label for several related plants, commonly called dandelion, will symbolize the spread of the environmental conservation message like dandelion seeds blowing from one place to another. TARAXACUM, the new bulletin produced by the International Youth Federation for Environmental Studies, provides valuable information about the environmental activities of the world's youth.

"The idea was born during discussions at the 1971 Hamilton Youth Conference, when the urgent need for a magazine to act as a focal point for worldwide youth involvement in environmental issues became evident. The provision of information on ecology, the environmental crisis, the methods and experience of youth organizations, and a mouthpiece for the view of youth . . ." (From introduction to first issue.)

TARAXACUM is available free of charge to young people and youth organizations in developing countries; others are asked to pay for their copies. Write to:

IYF Intl. Youth Centre  
for Environmental Studies  
c/o Theophile Vethaak  
Populierenlaan 193  
NL 1134 Anstelveen, Holland.



## 2. Study-action for development

The Bulletin has reported from time to time on the work of **Antipoverty**. Here its national organiser, Mr O. G. Thomas, discusses its present activities and underlying aims. The headquarters of Antipoverty are at 67 Godstow Road, Wolvercote, Oxford. OX2 8NY.

Charity collections are a familiar part of school life. At Christmas the school choir sings carols in the local old people's home; or throws a party for them. Recently, during the past 6 or 7 years, schools have begun to get involved in local voluntary work: and once a week organised groups of young people, often the young school leavers, attend rehabilitation wards, old folk living alone, day nurseries, and so on, to lend a hand and provide a service.

Many schools today — often the same schools — make provision in their timetable for the study of contemporary social and moral issues. Special text books are beginning to emerge, of which the most famous are perhaps those in the Penguin 'Connexions' series; and teachers are also busy on their own account, ferretting out relevant leaflets and publications from a variety of sources, arranging for speakers to enliven the process of class enquiry, hiring and showing films, and using a dozen other well-tried devices to present young people with information.

It is however unusual to find any school which makes a connection between study and action in the field of contemporary issues; and this is Antipoverty's main line of business. We concentrate on issues of world development; each of our programmes has an action and a study element, and the two are very closely connected. Not all our programmes run in schools. In Leicestershire, for example, we're currently engaged on a study/action project with youth clubs; and in Bristol we're working with industrial apprentices. However, two of our current projects are school-based.

### **MANCHESTER — MATHARE — NADIAD**

In Manchester we're running a project for the age-range 11-13 on the topic of housing and house-building in the Third World. We provide two things: a basic 'kit' of materials, and

a full-time project leader. The kit contains general information about different kinds of house, how they're built and owned, who lives in them, what the environment is like, and so on. Then there are two case-studies of current housing 'situations', in the form of 16-page magazines. One is on the shanty town of Mathare in Nairobi, and the other on a rehousing scheme in Nadiad, Gujarat State, India. Finally there are two action posters: one shows 12-year-olds how they can raise money by organising a sponsored swim; and the other shows them how to draw attention to an issue by running a temporary public exhibition.

These materials, and the ground covered by them, are of course only a start. Implicit in the project is the idea that classes should be able to carry out comparative research on houses and housebuilding in their own neighbourhood — and action too, if need be. Just as they could raise money for Mathare or Nadiad, so they could raise money for Hulme or Moss-side.

Each school will probably use the project in a different way. Some will use it for a few weeks, others perhaps for a term or longer. We are hoping schools will fit it into existing schemes of work rather than treating it as a special exercise. Yet of course in one way it will be special, in that we are asking teachers to help young people to become active participants in contemporary issues which they're studying. Here again, our action posters are only a start. We're hoping that not every class will follow them exactly, but adapt the ideas, or reject them in favour of other lines of action if these seem more relevant and if the work involved is better suited to their interests and abilities.

However, we're not saying that young people **must** take action. The point is that we want



them to have to deal with a genuine choice between taking action or not, knowing on the one hand a reasonable amount about what is at stake and, on the other, that they really could get involved if they wanted to.

The project leader's job is to interest schools in the first place and help them thereafter. He has to follow each school separately in whatever direction the project takes: so that if a general classroom project on Kenya develops, or on slums, or on house-building, he can continue to help with teaching ideas, sources of information, and so on; or know which other people to pass the school on to. Where necessary he will be keeping schools in touch with each other. In some cases he may take a hand in the teaching, or in the action plans of the children. He's also there to report on the progress of the project as a whole, and to assess its results.

### **LONDON — SOUTH KOREA**

Our other schools' project is for the age-range 9-11 in London schools and consists of a study of a small settlement on the west coast of S. Korea, where a group of farmers, ex-refugees from the Korean war, are reclaiming land from the sea in order to grow enough rice to feed themselves, so that they don't have to leave their families and work elsewhere to earn their living. The project involves some study of the village, of the sea coast and dyke-building, of preparing the land for farming, and of the ways in which other people are cooperating with the villagers to achieve their aim. We ask the teachers to make sure that the children are aware that they could become involved in the Korean village by raising money to help buy food for the villagers while they get their new land ready for farming; we also ask the teachers to allow the children to decide for themselves whether or not they are going to raise money; and how they will do so.

In this case there won't be a project leader, simply because we weren't able to raise the money to take one on. Instead we are hoping to form a teachers' group, or groups, based on one or more teachers' centres, so that teachers can support each other in the run-

ning of the project. However we are providing materials. There are 6 wall pictures of various aspects of the village and the rest of Korea, including a large pictorial map of Korea, a chart showing weather, work, and festivals throughout the year, and so on. Then there are four informational leaflets: one on the story of the village; one showing how they make their dykes; one showing how the land is levelled, drained, and the salt content reduced; and one showing how outsiders, including school children in London, are involved in the village's development plans; and how money can be raised. There are also long background notes on these materials for the teacher, together with a large number of points for study and ideas for teaching.

### **PLANS AND AIMS**

For the coming year, four more study/action projects are on the stocks: one on a rural health programme in Bolivia for 9-11's; one on gramdam village development in India, for 11-13's; one on urbanisation and slums, dealing principally with Accra, for 14-16 year-old children; and one on the EEC and international trade, with special reference to sugar and cotton textiles, for sixth forms. Work has already started on the materials for the first and last of the four.

The aims of all this activity are two-fold: to make a contribution to the education of young people in the U.K.; and to make a contribution to world development. We deliberately don't rate either aim above the other: our purpose is not simply to use world poverty as a useful peg to hang a teaching programme on; nor simply to fling battalions of young people into the fight for development. In our view each is truly complementary to the other: one of the essential ingredients in any world wide development effort is education; and one of the essential ingredients in any child's education is that he or she should be aware of one of the major issues of our time, and equipped to take some kind of hand in it.

We intend that every child who takes part in our project should benefit in three ways. Firstly, their knowledge should be increased. Secondly, they should learn to make critical



and moral judgements about issues and about people. Thirdly, they should learn ways of exercising responsibility for others. The Third World should also benefit. In some cases this may be through the supply of funds which will help to realise individual development projects, such as the rehousing in Nadiad. In other cases, it may be through the design and production of items of low-cost technology, such as a new cheap water-pump for rainwater catchment tanks in Swaziland, or a solar water-heating system for providing hot water for washing up in a school in Nigeria — two of the results of our project with Rolls-Royce apprentices in Bristol. It may be that young artisans will travel overseas to spend a month on a workcamp, as is happening in our project with the Leicestershire youth service. These are immediate results, and it's important that the young people who take part should see immediate results. In

the longer term, we suppose that it must be beneficial for developing countries if young people in the U.K. grow up with a better understanding of world development issues and of their own ability to play a part in the resolution of these issues.

The question of how classroom education can be made more relevant to 'the real world outside' has been much discussed. However, if this aim is to be achieved, it won't be by teachers alone. Nor will it come about simply by voluntary organisations' campaigns to recruit the hearts and hands of young people. Each group must become more receptive to the other: not an easy job in the early stages, but in the long run of tremendous mutual benefit. Antipoverty is trying to show a way.

O. G. THOMAS  
(National Organiser of Antipoverty)

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## NEW UNESCO PUBLICATIONS

### **Apartheid. Its effects on education, science, culture and information**

Second edition, revised and enlarged

This study is based essentially on official government publications and on reports from scientific and research institutions within and outside South Africa. It describes discriminatory practices at all levels of education, which keep the African at the most menial level of society. The study also investigates the effects of apartheid on the employment of 'non-white' scientific and technical personnel, on scientific organization, and on international scientific and technical co-operation. 'Separate development' in the field of culture has reduced to a minimum contacts between the various peoples of the country and has limited the creative possibilities of all South Africans by installing a climate of fear and suspicion.

21 x 13.5 cm, 256 p., tables. 1972. £1.20. 16.00 F.

### **World problems in the classroom**

A teacher's guide to some United Nations tasks

By Herbert J. Abraham

Designed to bring together information about the United Nations and its main related agencies and to provide teachers with indications as to how the information can best be used when teaching about world problems and the efforts of the United nations to deal with them.

The problems discussed are peace, security, disarmament, human rights, social justice, colonialism, development, population, food, environment, health, education.

21 x 13.5 cm, approx. 237 p., illus. 1972. Approx.: £1.20. 16.00 F.



### 3. Too many people

These thoughts were set off by a symposium on 'Human Ecology and World Development' in April 1973 at Huddersfield Polytechnic, organised by Dr Paul Rogers. The central problem touched on by every speaker was the increase in human population, which is not expected to stabilise before it reaches the 10 billion mark — broadly three times the present number.

#### THE BACKLASH OF DEVELOPMENT

There are already too many people. Many of our problems arise from this fact. But let us look first at a theme which to begin with appears to be of more limited and local relevance; the disconcerting and baffling way in which even well-intentioned aid given by affluent countries to developing countries for specific projects, has so often misfired. Schemes which one had welcomed with enthusiasm in the early days, have a habit of turning in one's hand. Professor Kenneth Dahlberg, of the University of Sussex pointed out a number of cases where an ecological backlash has occurred. He cited for example the building of the high dams at Aswan in Egypt and at Akosombo in Ghana. The Aswan dam, it is true, doubled Egypt's irrigated farm land, although ironically the increased food production has been barely able to keep pace with the growing population. But the disease, bilharzia, caused by flatworms in small water snails now proliferating in the canals, has greatly increased. The fisheries of the eastern Mediterranean which depended on the annual flow of nutrients from the Nile have been greatly reduced. Lastly, the final turn of the screw, those same nutrients now accumulating behind the dam are impeding its efficiency at an increasing rate and causing a great profusion of plant life in Lake Nasser. Of these results, only the most obvious one — silting up — seems to have been predicted.

In the case of the Akosombo dam, similar unforeseen environmental repercussions have occurred. In this case a number of tribes were displaced, whose 'cosmologies were based on their living and dying like their ancestors on that specific piece of earth'. In fact the major beneficiary of the dam is the consortium of British and American aluminium companies which obtained a guaranteed long-term quota of electricity at fixed cheap rates with which to process bauxite.

Another instance of a similar swift short term success, accompanied by a built in long term price is the well documented story of DDT. Again, I well remember showing films on the control of malaria to teenagers soon after the war and how splendid it seemed to all of us that this ancient scourge had been controlled by technological science. Looking back, it seems incredibly ecologically naïve that one did not question the long term hazards of pouring tons of persistent poisons into the environment, nor anticipate the speed with which mosquitoes would become immune to it. The more recent 'Green Revolution', now ominously referred to by ecologists as 'so-called', looks like going the same way. The high yield hybrids can be cropped successfully only if large inputs of fertiliser, pesticides and water are available. This means turning over to industrial monoculture many smaller units. But it seems that the smaller plots supported a more diverse husbandry with a better spread of cropping throughout the year and a higher yield of protein. Recent studies show in Iran for instance that "Net production per unit of land on small farms is greater than the equivalent crop on similar soil on large farms". The same point was made again by John Holliman of the Friends of the Earth with reference to areas as different as Taiwan and Cornwall; that small labour intensive units are more efficient in terms of yield, and much less risky than large scale industrial farming. It may be that the Green Revolution itself has sacrificed ecologically stable economies for short term benefits which cannot be sustained; and that even now, cash in the peasant's pocket is a poor substitute for food in his belly.

This disquieting story of unforeseen repercussions accompanying one well-intentioned development scheme after another reminds one of the old proverb, "Take what you want", said God, "and pay for it"; or in modern eco-



loguese, "There's no such thing as a free meal". But there seem to be at least two more sinister general conclusions to be drawn from all this. The first is that there is a built in polarisation in economics which ensures **that the rich become richer and the poor poorer**, and that any increase in prosperity serves only to widen the gap. Even 'Aid' itself has this effect, as was admitted by Mr Bruce Dinwiddy, of the Overseas Development Institute. The second is that **we are already in a world of shortages**; that ecological sanctions are already beginning to bite. The system is already overloaded and the diversion of resources to enrich one area can even now be done only at the expense of another. There is no real likelihood of feeding adequately the present world population.

### **COLLISION BETWEEN ECONOMISTS AND ECOLOGISTS**

Consideration of this backlash effect of many development schemes forces one to ask whether it is not quite simply interference as such which is at fault and this brings me to a second recurrent theme; the collision between economists and ecologists. Would it not be better to accept the economist's view that the only way to aid the developing world is to ensure a rate of economic growth in the West which will ensure as a fractional spin-off some improvement for the world's poor? Trade can bring a prosperity, without the overtones of paternalism associated with aid. It is of course assumed that what the West wants from the developing countries are cheap raw materials and that the developing world will not actually compete for those materials, or sell them at greatly increased prices. It may be that the end of that road is in sight, witness the way in which the Middle East countries have been able to force up the price of oil.

In direct conflict with this postulate of necessary economic growth, Professor Newbould of the New University of Ulster, asked not merely for the zero growth of the Meadow's report so ludicrous to the economist, but actually for 'negative growth'. He pointed out that in order to raise the living standards of a trebled world population to the present level

in the United States an increase of production of **fifteen times** would be necessary. Merely to state this is surely sufficient to see its absurdity, and that advocating 'negative growth' or a **reduction** of living standards in the West, as the Ehrlichs have suggested, is no more than sober realism. To pursue any other course is not mere folly, but sheer global delinquency.

But the economist trying with equal realism to translate negative growth into hard facts, laughs in the ecologist's face. He sees it in terms of unemployment, of falling profits, of trade union conflicts. Who exactly is delinquent? The worker struggling to raise the standard of living of his family? The company director pressurised to meet his share holders with a record of profits at the end of the year? If I myself were asked to accept a cut in my standard of living which would I spare first: central heating, car, washing machine, telly, record player? (It is ironic that this should now seem a problem, as I lived happily for 30 years without any of them, or their maintenance problems.). It is perhaps even more difficult to give up the dream than the reality. Every housewife without one longs for a washing machine. Every successful African wants a car. In short, the magnitude of the 'inputs' of goodwill required in affluent societies even to apply a brake to their economic growth makes it so improbable of achievement, that to look for a solution at present in that direction is a waste of time. We cannot even agree to raise 'aid' from .4 per cent of gross national product to the target figure of .7 per cent suggested by the United Nations. I do not believe that economists and ecologists will begin to talk to each other until ecological sanctions bite much harder and survival is much more clearly in question.

But I believe that this will occur long before the world population reaches 10 billions — if that is possible. At about three and a half billions — as now — urban inhabitants become more numerous than rural inhabitants for the first time. From this moment the population pyramid begins to stand on its point. Already the world's ghettos are full of the unemployed, the unhoused, the unfed, the



diseased. Urban Sewage and garbage problems are virtually unsolved. I am sure that Dr Edwin Brooks, of Liverpool University was right when he said that in a world of tightening shortages, conflict, violence, famine, are inevitable; in fact the methods by which nature has always dealt with problems of over-population will operate.

### **"THE DAY OF SMALL THINGS"**

All of the issues so far discussed lead to deadlock, and offer no way forward. Yet a few more hopeful ideas were thrown up from time to time and might usefully be put side by side:

(i) In a world of increasing shortages and increasing population the one thing which will become less and less short is **labour**. It is not simply that we can afford labour-intensive schemes, we shall desperately need them. It has already been suggested that intensive peasant farming on small plots with its diversity of crops gives a better yield, a more balanced diet and a more stable ecology than industrial agriculture. If this is so, then Anthony Tucker, science correspondent of the Guardian, is entirely right in pressing for the direction of energy to this type of agriculture. Kenneth Dahlberg was also feeling for a strategy which began with peasant economies and aimed to make them more efficient in their own terms.

(ii) Thinking small, and using intermediate technology at village level may be a way to solve specific local problems. Sir Hugh Springer of the Association of Commonwealth Universities told the now familiar story of the egg boxes. In a certain district of Zambia egg production was so successful that it became vital to supply egg boxes to effect transport. Commercial makers of egg boxes were approached, but were all incapable of providing them economically in sufficiently small quantities. The problem was offered to students needing research projects in colleges of technology. They solved it without difficulty by designing small manually-operated village-based machines.

(iii) The possibility of harnessing solar

energy — technically possible since 1920 — was referred to once or twice. Again it was Anthony Tucker who drew our attention to the fact that each solar still in the Sahara, costing about £1,000, is capable of turning a small piece of desert into a garden. Is solar energy of such a diffuse kind that it is not economic to harness it more widely? Yet the scale of this turnover, (equivalent to 2 bullock-day's work per square metre in the tropics), matches up well with the small scale village industries envisaged above.

If this kind of thinking became widespread it might do something to keep mankind firmly based in agriculture and to steady the flow to urban areas where urban man may well be in danger of becoming urban maniac.

### **HARNESSING YOUNG ENERGIES**

Teachers will be asking how far we should be putting these highly complex and controversial issues before young people. I believe that it is absolutely vital that the next generation should be as fully and accurately informed as possible. For this reason, the International Union for the Conservation of Nature has suggested that all student teachers should be given some training in environmental studies. It would be some time, however before this could be implemented. Meanwhile the subject has its own pull, and at Alsager College of Education, where I work, one in seven students opt for it as a main course, and one in four of the rest choose to study it for a term. In the schools it has always been possible to include discussion of these issues within the framework of traditional A- and O-level biology and geography courses. General studies and the newer Environmental Studies A-level courses at present being developed by Hertfordshire and Wiltshire give opportunities for fuller treatment. This, however touches only a fraction of the young.

With children at primary level I am old-fashioned enough to think that the natural history approach still has much to recommend it, even for modern telly-sophisticated youth. Children may be familiar with 'life-support systems', but in their thinking all air is oxygen. I do not doubt that ten year olds can



and perhaps should be taught the energy cycle but a more concrete approach seems more fruitful and to offer a better framework. Let them look closely at plants and animals, and as far as possible in their natural habitats. Let them observe their habits, as J. H. Fabre did, with minimal equipment. Let them learn to ask questions and attempt to find answers.

In this village at this moment, in a stretch of the young River Lea less than a mile long and beginning practically at the primary school's doorstep, observation of two activities throws up incidentally a number of important principles. The large village mill pond is being dredged. Clusters of fascinated children (and others) watch as the mud clogged tractors and cranes build a pier of hard-core across the black ooze, from which to operate. These children will have no difficulty in appreciating the problem of silting at the Aswan high dam. Less than half a mile lower downstream are the sewage works, built to deal with the effluent of a small rural community and now badly overloaded since no enlargements have been made to keep pace with new housing estates and the rising expectations of

an affluent population. Nor need one forget the stream itself which illustrates a number of geographic and ecological principles, which children enjoy exploring.

Projects on both pond and sewage farm have led to much work and interest. Enjoyment there has certainly been. But all this actually solves nothing, since the young, as well as being easily enlisted under the conservationist flag, are also naturally thoughtless vandals. Part of their unquestioned life style includes stealing eggs from nests, throwing stones at panes of glass and slashing at plants. To tackle this problem a massive and patient and continuous educational programme is needed. And perhaps we shall find more reverence than we realized behind the wild expressions of life.

JEANNE P. BOLAM

(Lecturer in Environmental Studies, Alsager College of Education, Cheshire)

**CONFERENCE REPORT.** A comprehensive report of the conference which led to the above reflections will be published as a book in early 1974: 'Human Ecology and World Development'. Edited by Paul Rogers and Anthony Vann. Published by Plenum Publishing Company, London and New York, at about £4.

## ENERGY FROM THE SUN

Here are the last paragraphs of an interesting book sent for review:

"The continuous churning up and recycling of the earth's air and water represents, as it were, the machinery of a huge natural powerhouse driven by the sun's energy, which continues running whether we like it or not. It was running long before man existed on earth and will doubtless continue after he becomes extinct. If we harness the winds to drive windmills and the rivers to drive hydro-turbines we do not upset the world's heat balance, for we are simply diverting temporarily for our own purposes the kinetic energy of moving air and water masses which was destined to end up as heat anyway . . . (and so with the sun) . . . Photo-electric cells and other solar generators catch the sun's energy in flight, as it were, and pass it through the generating system so that it can be utilized conveniently as electricity, before being returned as heat to the atmosphere. The heat so returned is neither more nor less than the atmosphere would have received directly from the solar radia-

tion, without man's intervention.

"Here, then, is a possible way out of the dilemma. If we are to expand world energy production on the scale we are told is essential for the maintenance and improvement of material living standards, and at the same time avoid the risk of precipitating disastrous climatic changes by a small but crucial rise in the world's average temperature, we must greatly extend our direct use of solar energy in the future. As we have seen in Chapter 6, present techniques for solar generation of electricity are still fairly primitive, and a massive programme of research and development will therefore be required in this area. Will the necessary investment for such a programme be forthcoming? The investment demands for atomic power research have always been backed up by its potential application to weapons. Shall we have the vision and determination to undertake a comparable investment in solar energy research without such backing?"

From: 'New Frontiers in Electricity' — by John W. Gardner. G. T. Foulis & Co. Ltd. 1973 £2.35.



## 4. A school tracks satellites

The Senior Science Master, Mr G. E. Perry, and some of his pupils at Kettering Grammar School, Northants, formed a Satellite Tracking Group. Little did they realize that this would lead to contacts all round the globe. Several of whom they now keep regularly in touch with.

It was not until the 'Education for One World' Conference at the House of Lords on 30 November, 1972, was under way that it dawned upon me that our daily monitoring of signals from artificial Earth satellites had international aspects. I suppose that, in the same way as religion is said to be caught and not taught, we caught our internationalism by becoming involved internationally over quite a long period.

Modest space research, such as ours, does not have a very promising future if nationally based and, although we have received signals from the Prospero satellite since it was launched in 1971, the great majority of our observations are of Russian, Chinese and American satellites. Our first signals came from the Russian Sputnik 4 in 1960. In the following year, a series of observations of the American Discoverer 32 prompted me to write to the University of Illinois who had provided the package from which our signals emanated. This was our first international contact as a direct result of the satellite observations. Since then the amount of overseas correspondence has grown and scarcely a week passes without the exchange of letters with some interested party. The visit of a scientist or a journalist from another country is also a common occurrence. To illustrate these aspects I will describe three contacts made during 1972.

### CONTACT ONE: NEW ZEALAND

At the beginning of April 1972 a spacecraft was observed breaking up over the South Island of New Zealand. During the next few weeks several titanium alloy spheres were found in the Canterbury Province. I first came to hear of this in May when I received a letter from New Zealand pointing out that the spheres were very like those illustrated in an article I had written for 'FLIGHT International' in 1968. In reply to my request for

specific information my correspondent sent data from which it was possible to calculate the inclination of the orbit to the equator. This, together with the observed time of re-entry, was sufficient to identify the spacecraft as the launch platform of Cosmos 482. I had previously shown that a premature engine shut-down had prevented the spacecraft leaving Earth-orbit and becoming Venera 9.<sup>1</sup> In the meantime scientists in New Zealand had shown that the line along which the spheres were found was compatible with the ground-track of Cosmos 482 and infra-red techniques had revealed markings, some of which only appear in the Cyrillic alphabet. On 18 September, Sir Keith Holyoake, the New Zealand Minister of Foreign Affairs, announced that the Soviet Union formally disclaimed ownership of the spheres and on 18 October he reported that the United States had formally confirmed that they were not of US origin. Later that day, Mr J. V. Scott, Permanent Representative of New Zealand at the United Nations, in a speech to the First Committee of the UN General Assembly, commenting on Sir Keith's statement, remarked that the New Zealand delegation believed it probable that, if damage or loss of life had occurred, the task of finding a State willing to accept responsibility for launching the objects would not have been any easier.<sup>2</sup>

On 17 October I had written to Sir Keith requesting clearance for some paragraphs intended for publication in an article dealing with the Cosmos programme and this was duly received together with copies of black and white photographs for illustration purposes.

### CONTACT TWO: SWEDEN

In May 1972 I received a letter from Dr Bhupendra Jasani, of the Stockholm International Peace Research Institute, who was commencing a study of the reconnaissance



aspects of artificial Earth satellites for the 1973 SIPRI Year Book. During October, whilst in England to attend a conference, Dr Jasani called on me in Kettering and spent some time discussing the progress of his study, particularly with respect to the recoverable Cosmos satellites whose signals have become our speciality. Later he sent draft copies of tables he had prepared and also the relevant parts of his manuscript. I was able to make further suggestions and some minor alterations and, in so far as these had a direct bearing on our work, I was pleased to be of assistance. As the deadline for submission of the manuscript to the printers drew nearer I had several telephone calls from Stockholm at breakfast time and as a result we were able to update the tables to the end of the year.

### **CONTACT THREE: CANADA**

The third contact was with John Percy, assistant professor of astronomy in the University of Toronto, who is on sabbatical leave in the Institute of Astronomy at Cambridge. He has a particular interest in liaison with the elementary and secondary schools of Ontario, particularly in the area of astronomy. He wrote and arranged to visit Kettering by appointment to see at first hand something of our methods of observation and the type of results we obtain. As a result of this visit Professor Percy contributed an article about our work to 'The Crucible', the journal of the Science Teachers' Association of Ontario. The senior division of the Ontario Department of Education produced, in 1969, a syllabus for a 'Space and Man' study listing at random more than twenty themes from which teachers and students could, by agreement, select a range of topics to construct their own course. 'Space and Man' is an interdisciplinary course extending through the humanities and the sciences. It uses the disciplines of mathematics, language, the sciences, economics, history, political science, engineering, and many others as its tools with the aim that its students will derive general education rather than training in any one discipline. Nowhere, at present, does the syllabus suggest attempting to receive signals from satellites. Perhaps, as a result of our contact with John Percy,

some schools in Ontario will tune in to the signals from space.

The major space research programmes provide sources of material for the imaginative teacher in many subjects. Our programme of satellite observations at Kettering Grammar School is extra-curricular, the observations being made during the lunch hour, before and after school, in 'free' periods and at weekends and holidays. Although we draw on the space programmes for examples to illustrate points in the physics syllabus the only direct provision in the timetable is for a course of 'Space Science for Non-Physicists' in the upper sixth form general studies programme.

### **OUR OVERSEAS STATIONS**

Accounts of our work which appear in the mass media from time to time rarely draw attention to our overseas stations. These are operated by enthusiastic amateurs who have become valuable members of the Kettering Group by making observations which complement our own and, at the time of Russian manned flights, provide nearly world-wide coverage.

In 1966, Sven Grahn, then a student, wrote for confirmation that the signals he had recorded were from Cosmos 104. Since then we have maintained a regular correspondence to our mutual advantage, even during his period of national service, and he has been associated with us in the publication of several scientific papers. Sven, now 27 years old is conducting research on upper atmospheric ozone in the Institute of Meteorology at the University of Stockholm. Recently he visited Dick Flagg, 'our man in Gainesville', in order to watch the lift-off of Apollo 17.

Dick, a 32 year old associate in astronomy at the University of Florida, began working with us in 1967. Living in America he is unable to receive signals from those Russian satellites which transmit only on command from the Soviet Union. However, his observations of Soyuz flights fill in some of the gaps which would otherwise appear in our log. He is an expert on telemetry systems and our understanding of the signals we receive has in-



creased greatly since he joined the Group. Working with the university's 30ft. dish he obtained signals from the Apollo 17 lunar module Challenger whilst it was on the moon's surface.

In 1971, Sven recruited to the Group Jan-Ola Dahlberg, a 24 year old electronic technician with Facit-Addo in Malmö. He has amazed us all by being able to detect by ear alone small changes in telemetry as the second Chinese satellite enters the Earth's shadow. Acting on his information we have been able to confirm these changes using pen-recorders and the subsequent interpretation of these changes and others which occur as the satellite emerges once more into sunlight have enabled us to deduce much about the construction of the satellite.

Our work on the recoverable Cosmos satellites in 1967 required someone on the other side of the world to provide confirmation of our hypothesis that transmission was continuous throughout the final orbit before recovery. I suddenly remembered that a third or fourth cousin was in Fiji and what was more he had a keen interest in radio. This was how Chris Wood became drafted into the Group. Before he could reply to my exploratory letter I sent him a telegram giving a time and a frequency. Confirmation of the hypothesis followed swiftly. Chris is 36 and has just completed his second tour of duty as senior engineer with the Fijian Department of Posts and Telegraphs. This is the end of our station in Suva and the end of references in talks to 'a distant relation'.

### **INTERNATIONAL CO-OPERATION**

The USA has a long record of helping other nations 'into space' and the Russians have launched satellites in a joint programme of research with communist countries under the name Intercosmos. They have also installed French apparatus on their lunar and interplanetary probes. Names such as the European Space Research Organisation (ESRO) and the international telecommunications satellite consortium, INTELSAT, tell their own story and the OSCAR\* satellites, launched as pick-a-back payloads on American rockets for

the Radio Amateur Satellite Corporation (AMSAT), provide a remarkable illustration of international co-operation in the field of amateur radio.

Science has rarely been confined by international frontiers and the head-on collision between the progress of technology and the persistence of nationalism is less severe in the area of space research than in some others which come readily to mind.

\*Orbiting Satellite Carrying Amateur Radio.

#### **References:**

1. 'FLIGHT International', **101**, 513 (13 April 1972).
2. United Nations General Assembly, A/C.1/PV. 1867 (18 October 1972).

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# Three new ventures

## 1. **AN APPROACH TO THE WORLD — AN EDUCATIONAL EXPERIMENT, 1974-75**

### **Background and aims**

In recent years there has been an increasing trend, in educational systems throughout the world, for contemporary world affairs to feature in the secondary school curriculum. The trend is particularly evident in the teaching of History and Geography, but is present also in many integrated humanities and social studies courses. This experiment will link up a number of schools which have courses of this kind, and will thus provide a framework in which teachers and pupils may exchange impressions and insights.

### **Operation**

Schools taking part in the experiment will choose, according to their own particular interests and concerns, from a common pool of teaching materials. These materials include: some short films, together with discussion notes and exercises; some sets of slides, similarly with notes and exercises; a simulation exercise, with supporting factual information; two packs of photographs; a pack of posters. Teachers are of course welcome to use the materials in any way they wish, and to adapt, according to the interests and abilities of their classes, the various suggested exercises and activities. A bulletin will keep participating schools in contact with each other, and there will be opportunities for correspondence, exchange visits, and international seminars. The main subject areas are: twentieth century world events and the conditions of world peace; relations between rich and poor countries; the management of natural resources.

### **Planning**

The experiment is being planned by some small working parties of teachers based in the United Kingdom, and is being sponsored by the One World Trust, an educational charity based in London. Teachers who would like to take part are invited to write for further details to Robin Richardson, 37 Parliament Street, London SW1.

## 2. **THE BRITISH INSTITUTE OF HUMAN RIGHTS**

This newly-formed Institute of Human Rights proposes holding a conference on the place

of human rights in education in the late autumn. This will provide a forum for an exchange of ideas between teachers from relevant disciplines, educationalists and representatives of administrative authorities, related organisations and the mass media on the most effective method of communicating the concept of human rights to various sectors of the population. On the basis of these discussions the Institute intends to develop strategies for promoting educational programmes on various levels.

The conference itself will contribute to increase in awareness of human rights both through the immediate publicity which it receives and in the form of a detailed analysis of the proceedings which will be published and widely disseminated. Furthermore, it is proposed to hold, during the course of the conference, an exhibition of educational materials and teaching aids which will be open to the public. Related organisations and educational bodies active in the field will have the opportunity to co-operate and demonstrate their complementary approaches to the subject through displays of available material, the provision of information services and the showing of relevant films.

The Secretary of the Institute, Gordon Frow, may be contacted at 18 Roupell Street, London SE1 8SP (Tel.: 01 928 5231) and will be pleased to supply further information about the Institute's activities.

## 3. **A DIPLOMA IN WORLD STUDIES**

The Institute of Education, University of Keele, has revised its Advanced Diplomas in Education to make them both more specialised and more practically orientated. Now one can take this diploma concentrating on the teaching of world studies. The course is open to teachers of any subject, who have completed three full years of teaching. It is a full-time course for one year (with a dissertation to be completed in the following year).

Enrolment for the academic year 1974-75 starts this October, and further details, together with application forms, can be obtained from the Secretary (DASE course) Institute of Education, University of Keele, Keele, Staffs., England. Enquiries from outside the UK will be especially welcomed.



# Teachers and Parents

Kirill Kovalevski, USSR

My companions and I were talking in the cosy office of the principal of School No. 2 in Batumi (capital of the Adjarian Autonomous Soviet Socialist Republic). There were photographs of sportsmen with wide ribbons across their shoulders hung with small and big medals, and honour badges won in all kinds of olympiads and competitions. School No. 2 in Batumi is the school of champions. The wrestlers who studied there scored and continue to score victories at world, European and USSR championships. But the school is famous not only for its wrestlers. Rusiko Sikharulidze, a wonderful gymnast, is a nine-grade student of this school.

There were more medals in the book-case, but not sports medals. The whole country knows the wonderful amateur ensemble of School No. 2 in Batumi and these medals were awarded to its members.

And, finally, it is just a very good school, which gives a thorough education, and whose important success in teaching and bringing up the children is due to the joint effort of its highly-qualified teachers and efficient assistance rendered them by the collective of the pupils' parents.

My companions — Yelena Natsushvili, chairman of the elective parents' committee and member of the school's teachers council, who works at a shop, her assistants Evgeni Lomidze, head of a department at the Ministry of Trade of the Adjarian Autonomous Republic, and Argil Djabua, a mechanic at the ship-building plant, were kind enough to come to school that Sunday morning to have a talk with me.

"My friends and I have been in charge of the parents' committee for many years", Natsushvili told me. "Though the children of some of us have finished school, we continue doing our very interesting but not easy work."

"The introduction of universal ten-year secondary education in 1975 shifts the accent of our activity. Each young man must get a secondary education. It is his right and his duty to the society and the state. Universal secondary education is the chief task and concern of the school and of its parents' committee."

"To put it more clearly", Lomidze said with a smile, "the unity of the demands set to the children by their school and their parents — this is our motto."

Then Yelena Natsushvili said joining our conversation: "Formerly we were happy if thirty or forty activists participated in our committee's work and if up to fifty per cent of the parents attended the parents' meetings. Today we have established regular contacts with each family and we draw most of the parents into active work."

"Our committee is made up of 107 parents. It is headed by the presidium of nine members, but these are our elective organs alone. Actually, our forces are more numerous. Hardly anyone of the children's parents, especially their mothers, who as a rule are more active than fathers, ever refuses to fulfil our assignments and do something useful for the school."

"We have 1,060 children (this is how she said it — we). You can imagine how much effort, public effort, and energy has been invested in creating the best conditions at home and school for each pupil's successful education."

"What do I mean saying, 'conditions'?" Natsushvili said, as if pondering. "It means that each family should be keenly interested in their children's studies, should establish the regimen of their work and recreation recommended by the school and by the scientists"



— the child must not spend too much time playing outdoors, must know his duties at school and at home, must feel that the grown-ups' demands to him are just and sensible."

What are the specifics of the activity of the parents' committee? My companions have a unanimous opinion about it: the parents' committee must know the conditions and the atmosphere in which the child is growing up, the parents' attitude to education, and to the children. And, of course, all the families are different. There are problem children and problem parents.

Individual patronage over the problem children, control over their behaviour, campaigns conducted in the school's micro-district and the committee members' close contacts with the teachers help the parents' committee maintain contacts with the children's families, keep regular control over their progress at school and their interests, find out if they neglect their lessons, and find out whether the parents need any help in teaching and bringing up their children.

It is most important to conduct the explanatory work with the children's parents and to provide them with educational knowledge. However, the parents' committee activists do not try to substitute themselves for the parents. If the educational propaganda proves inefficient the parents' committee appeals to the public organisations of those enterprises and offices where such irresponsible parents work. Usually, this measure proves quite efficient. But what if it does not? Then the law helps to solve the problem.

"We appeal to the public organisations and managers of enterprises not only in the emergency cases", the chairman of the committee said to me. "The public recognition of the exemplary fulfilment of the parent's duty is not less important. I can give you such an example. A modest city library worker, Pavlova, got a letter signed by the Adjarian Republic Minister of Culture. In this letter the Minister expresses his sincere gratitude to her for the fine upbringing of her two daughters who study at our school. The parents' com-

mittee was the initiator of this letter and we did our best to inform all the parents of our pupils about this letter of gratitude."

It is often the case when contacts between enterprises and the school have the nature of patronage. The patronising enterprises and organisations not only help to improve the school's educational and material basis but also participate in the educational process. In such cases it is most important to coordinate properly the activity of the parents' committee and the patrons. These tasks are easily solved at School No. 2 in Batumi. The managers of the two leading patronising enterprises Yuri Ungiadze (Electro-Mechanical Works) and Enver Molozoniya (Ship-Building Yard) are members of the parents' committee presidium. They were elected at the parents' general meeting not because of their leading posts but because they deserved it with their active participation in the school's affairs, in bringing up their own and other people's children.

But the question of patronage over schools is a special question, a vast and most valuable experience has been accumulated in this sphere, but to describe it would mean to neglect my companions. I asked them to tell our readers about the forms of educational propaganda among parents. Yelena Natsushvili believes that all the parents must know the fundamentals of educational science and psychology. This knowledge and the knowledge of age specifics of the children are absolutely necessary for children's correct upbringing. Many parents of the children who study at School No. 2 as well as at other schools attend the evening educational knowledge department of the People's university.

Here, too, the parents' committee presidium serves as the organisational link. The presidium members explain the programme of the department and help to make the lists of those who wish to attend it, to find out what questions interest them, and to arrange the necessary consultations. They also make lists of those parents who cannot regularly attend lessons at the university because they work in the evening or night shifts



or have large families. For such parents consultations and talks are organised at the hours convenient for them. The consultations are given at school, at the enterprises where they work or at the community clubs by the teachers of the Teachers' Training Institute and other educational establishments, by doctors, lawyers, and researchers. All this is free of charge.

The parents' committee devotes much time and effort to the pupils' professional orientation. My companions invited me to have a look at the school's corridors and rooms. There were show-cases with the samples of the Batumi factories' and mills' production, stands demonstrating the production processes, and photographs of advanced workers.

The stand, 'They Studied at Our School', is especially interesting. It is devoted to the young workers, doctors, teachers, and researchers who have scored important success in their work. All these stands and expositions have been made by the school's teachers, pupils, and parents, of course.

The parents' committee helps the school to organise excursions to enterprises, organises meetings with advanced workers, labour veterans, and different specialists. The fact that very often a school pupils' parents' and not just some authoritative person from outside, speak before the children has a special educational effect.

The children's leisure is also a special concern of the parents' committee. The school teachers know very well that in this respect, too, they can always rely on the committee's full understanding and support. The parents' committee members are people with different interests and hobbies. I have already mentioned the success of the school's amateur art ensemble. The parents have also contributed to it.

There are qualified ballet-master's assistants, experts in the Georgian national dances, and costumiers among the parents' committee members.

The parents also help the school's sports section in its work. Many of them are experienced sportsmen; they also work at technical invention, applied arts, house-keeping, and other hobby groups' instructors, and, together with teachers, they organise excursions to the places of military and labour glory. It is most important that the parents conduct this versatile activity at a high educational level. Their purpose is not to do something for the children and instead of the children, not present to them something ready-made, but to make something together with them, to stimulate their activity, to develop their independence within sensible limits, and this is truly important. For example, Manana Beridze, member of the parents' committee, who is a weaver, is also a fine dress-maker. She helped to make the costumes for the dance ensemble and the drama group. But when the costumes were being made a whole group of girls and boys, working with equal zeal, helped Manana Beridze. That is how useful work habits are developed in the children.

Naturally, the experience of the parents' committee of a single school, no matter how interesting and valuable it may be, cannot reflect the whole variety of work forms accumulated in practice. I, a journalist of an educational newspaper, have seen a lot in different towns and villages of different republics of our country. I remember the regional parents' conference in Lipetsk (Russian Federation), that discussed the problems of education in the family, the republican parents' congress in Makhach-Kala, the capital of the Daghestan Autonomous Republic, conferences in Salavat and Neftekamsk (Bashkir Autonomous Republic), the young cities born in the 50's. These congresses and conferences organised with the participation of the parents' sections of the 'Znaniye' society discussed many valuable forms of parents' participation in the school life and the young people's education — such forms as fathers' meetings at schools, giving optional lessons that supplement the curricular course, the parents' active participation in preparing topical meetings at the schools of Lipetsk, joint meetings of senior-graders and their parents,



and so on.

I asked my companions about the parents' rights and this is what they said:

"Our children's parents know their rights very well, probably even better than their duties", Evgeni Lomidze said. "The draft principles of Legislation of the USSR and Union Republics on Public Education was published in our press for general discussion. This discussion will prepare the adoption of the corresponding law by the USSR Supreme Soviet and the Supreme Soviets of the Union Republics. I must point out that Article 52 of this draft is entitled: 'Rights of Parents and the Persons Replacing Them in Educating and Teaching Children'.

"Parents and the persons replacing them have the right to place their children to be educated and taught in children's pre-school and general educational schools in place of their residence and also in professional-technical or specialised secondary educational establishments;

"To take part in discussing questions of teaching and educating children, in carrying out extra-school out-of-school and health improvement work in establishments where their children are taught and educated;

"To elect and be elected to parents' public committees (councils) in schools and other training and educational establishments."

"When we were discussing this document",

Evgeni Lomidze went on to say, "our comrades asked why nothing was said in it about the right to the children's free education and choice of the schools where teaching is conducted in the language which the parents want. But these rights are recorded in the Constitution, the Fundamental Law of our state. They reflect the democratic essence of our school, of the entire system of public education. As for the choice of the language in which the children are taught, I can say the following: It so happened historically that in Batumi, an important industrial centre, people of different nationalities lived and worked together even before the Great October Socialist Revolution of 1917. They communicated with each other in the Russian language. Now the Russian language is the international language of brotherhood of all the peoples of our country. But this fact by no means infringes upon our national rights. There are main schools in Batumi where teaching is conducted in Russian, Georgian or in English or German. At our school children are taught in the Georgian language and they also study Russian."

Before parting my companions showed me around the school. It has spacious class- and study rooms with the necessary technical devices, special rooms for storing study aids, rooms placed at the disposal of the children's organisations, a big library with a reading room, spacious recreation rooms with all kinds of stands and wall-newspapers, and an excellent gym. In a word, everything that other Soviet schools usually have.



# Racially Mixed, but not Equal: Implications for Integrated Education

Mary Ann Lachet, Ed.D, Teachers' College, Columbia University

In contemporary America, the Black American's quest for equality has been slow and agonizing. The racial struggles of the 1960's and the tensions that marked the opening of a new decade bore witness to the chasms separating the realities of Black and White existence. The piecemeal dismantling of the racist status quo in American life has yet to dissolve the barriers that separate Whites and Blacks. Sanctioned by society, these barriers propagate the American racial dilemma, and feed the myth of Black inferiority. Paramount among these barriers are the negative racial attitudes and stereotypes that have stigmatized Black Americans for generations. The roots of such attitudes and stereotypes have been nourished in the soils of fear, social mores, aggression, power, economic exploitation, sexual conflict and numerous other conditions indeed, the primary lesson of Gordon Allport's classic and comprehensive study of the nature and origin of prejudice is its plural causation.<sup>1</sup>

The pull of social conditions is significant for the formation and modification of attitudes. For the individual, his beliefs reflect either an endorsement of his group or an expression of conflict with it. Today, a White American's ideas about Blacks can either reflect or plunge him into conflict with those who people his social world. An investigation of attitudes thus brings us to the heart of social relations.

During the 1971-72 academic school year, the writer conducted a study which described and compared the attitudes of White seniors toward Black Americans in three suburban high schools varying in terms of the possible interaction between Black and White students as reflected in each school's racial composition, grouping procedures, and curricular options. The study compared the attitudes of high

school seniors in an all White high school with those of seniors in two racially mixed high schools. It was hoped that the study would provide some insights about the effect of intergroup contact on attitudes. However, the study also examined the implications of findings which maintain that contact alone may not break down the stereotypes between the two groups if the contact occurs in situations where status distinctions are maintained. The study thus made a distinction between an integrated setting which seeks to facilitate the positive interaction of a racially mixed student body, and a desegregated setting which is not characterized by practices aimed at fostering interaction.

The racial attitudes of the high school seniors were determined through written responses to a questionnaire of belief statements encompassing two attitudinal scales: one measuring attitudes toward Blacks, and the other measuring attitudes toward Whites. A Likert scale of summated ratings was used, and the data were analyzed to describe and compare the range of White students' positive and negative attitudes within and among the three schools. In the two racially mixed settings, the attitudes of the Black high school seniors toward Whites were examined as factors which might be influencing the White students' attitudes.

The attitudinal responses from each high school showed that seventy-one per cent of the seniors at Triville, the integrated high school had scores reflecting favorable attitudes toward Blacks; fifty-five per cent of the seniors at Glaston, the all White high school had favorable scores; and thirty-seven per cent of the seniors at Liddon, the desegregated high school, had favorable scores. On the other hand, thirty-five per cent of the Liddon seniors had scores reflecting unfavorable



attitudes toward Blacks, thirteen per cent of the Glaston seniors had unfavorable scores, and eight per cent of the Triville seniors had unfavorable scores. Thus, Liddon, the desegregated setting, was the school having the highest percentage of unfavorable scores, and the lowest percentage of favorable scores. At the other extreme was Triville, the integrated setting, with the highest percentage of favorable scores, and the lowest percentage of unfavorable scores.

The contrasting results obtained from the two racially mixed schools raise questions which have profound implications for the nature of education in such settings. Liddon and Triville serve neighboring communities, and the student body in each school is similar in terms of ethnic groups and economic levels. However, in terms of the attitudinal responses of the White high school seniors toward Blacks, they are at opposite extremes. Recognizing that no simple cause and effect relationships can be drawn, the questions raised by such contrasting results necessitate an examination of the situational variables surrounding the attitudinal data. Variables which focus upon school philosophy, grouping procedures, classroom racial balance, staff racial balance, and curricular and library offerings related to the Black experience reveal fundamental differences between the two schools. Data related to such variables were obtained through interviews and observations.

Triville, at the outset, had a philosophy reflecting a commitment to integrated education, and sought to facilitate its implementation through a racially balanced staff and heterogeneous grouping procedures. Moreover, Triville's teachers were keenly aware of the district's commitment, and consciously grappled with the many problems inherent in the task. The teachers at Liddon, the desegregated high school, had little awareness of a school philosophy, and although most of them felt that their school was 'integrated' their commentary did not reflect a conscious awareness of what the implications and manifestations of integrated education might be.

When one examines the curricular offerings

related to the Black experience or to Black-White relations, the differences between the two schools are striking. The social Studies and English Departments at Triville have carefully conceived courses and units related to the Black experience, and the text of the interviews with the teaching staff reveal sensitivity and commitment to providing an education which reflects the ethnic diversity of the student body. Triville teachers expressed a desire to provide classroom encounters which would erase stereotypes and myths. They also acknowledge the importance of classroom encounters between Black and White students.

The curricular offerings at Liddon related to the Black experience are largely unplanned, and the text of the interviews with the teachers reveals a lack of sophistication and commitment in treating these topics. Although teachers at Liddon were open and responsive to the writer, their commentary revealed much insensitivity to the needs of Black students. At Liddon, the racial composition of the staff and curricular offerings do not reflect the Black students who attend the school each day, and neither classroom encounters nor extracurricular activities seem to offer possibilities for the Black and White students to meaningfully come together.

An emphasis on the situational variables surrounding the attitudinal data reflects a recognition of the significance of the environmental settings which surround human behaviour. In his analysis of the culture of the school, Sarason pointed out that a stage, be it a theatrical or educational one, has 'extra-individual' structured characteristics that affect the actors "even though they are unaware of these characteristics and their effects."<sup>2</sup> Sarason's view is the outgrowth of an ecological theory and methodology developed by Barker and his associates to study the relationships between real-life environments and behavior. Their work indicated that ecology is a powerful factor in determining the behavior of individual persons.<sup>3</sup> Pettigrew utilized an ecological approach in 'A Study of School Integration: Final Report', citing the need to move beyond mere background



variables such as education, religion, and occupational status.<sup>4</sup> His study simultaneously used ecological and opinion data to derive a contextual explanation for behavior. The empirical findings of Kenneth Clark's appraisal of the evidence surrounding school desegregation throughout the United States suggest that individuals and groups modify their behavior only to the degree and in the direction demanded by the external situation as it is perceived.<sup>5</sup>

Given the history of this country, many moral, philosophical, and sociological issues are raised when Black and White students are brought together or kept apart. If future generations are to overcome the threat of racial strife, an understanding of the settings which reduce strife must exist. In addition, the processes which yield an integrated education characterized by equal opportunity to acquire knowledge, skills, and behavioral patterns related to entering into the mainstream of American society, the actual acquisition of knowledge, skills and behavioral patterns, mutual respect and cultural sharing, and equal diffusion of power and prestige to all groups must be revealed. The curricular offerings, library collection, grouping procedures,

and staffing patterns at Triville provide insights into the possible components of quality education. These components reflect the even more fundamental requirements of awareness, sensitivity, and commitment. For providing viable educational encounters for individuals who must live in a multi-ethnic, interracial society, one must acknowledge the validity of Triville's efforts to achieve quality integrated education by 1) integrating classrooms, staff, curricula, and libraries; 2) providing content which would comprehensively and intelligently deal with both the Black and White experience; and 3) facilitating classroom encounters aimed at erasing stereotypes and encouraging mutual understanding.

### References

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2. Seymour B. Sarason, 'The Culture of the School and the Problem of Change' (Boston: Allyn and Bacon, Inc., 1971), p.104.
3. Roger G. Barker, 'Ecological Psychology' (Stanford: Stanford University Press, 1968).
4. Thomas Pettigrew, 'A Study of School Integration: Final Report' (Washington, D.C.: Bureau of Educational Research, Office of Education, 1970).
5. Kenneth B. Clark, 'Desegregation: An Appraisal of the Evidence', 'Journal of Social Issues', IX, 1953.



# Book Reviews

## Understanding Between Cultural Groups Within a Nation: A Review of Three Canadian Studies

**Mathew Zacharia**, The University of Calgary, Canada

Some attempts to promote **international** understanding would remind one of the quip: "I love mankind; it's people I can't stand". We are all familiar with groups which make impassioned pleas for better understanding between East and West or between nation A and nation B while ignoring opportunities for better communication between culture group A and culture group B within a nation. Such neglect can sometimes be defended on the grounds of role differentiation. It is, of course, true that any individual who, or organization which, attempts to accomplish too many things will probably end up being generally ineffective. However, it is important to recognize the connection between **international** and **intranational** understanding. The continuing conflicts in many countries of the third world remind us again that nations do contain tribal, ethnic and linguistic groups which do not see eye to eye. There is indeed as much need to improve relationships between such groups as there is need to increase understanding between nationals of different countries. We could help the long, slow and arduous process of constructing the defences of peace in the world by recognizing the link between intra- and international understanding. The three books under discussion deal — wholly or in part — with inter-group understanding in Canada and therefore, should be of interest to readers of this journal.

**What Culture? What Heritage? A Study of Civic Education in Canada**, published in 1968, is a report of the National History Project directed by A. B. Hodgetts. The book is mainly concerned with the quality of civic education in Canada's schools. In addition to examining relevant documents (such as course syllabi) and interviewing department of education officials, university professors, school principals and teachers, Hodgetts and members of his research team observed 951 elementary and secondary school classes in Canada's ten provinces. The title 'What Culture? What Heritage?' accurately reflects the major conclusions in the Report. Hodgetts finds the teaching of history and social studies in Canada to be in a sad state. This review will ignore the fascinating discussions of pedagogical themes (which constitute the bulk of the book) to focus on views about inter-group relations in Canada.

The first chapter refers to the role of formal education in fostering inter-group harmony:

By neglecting the slow process of formal education, a society can fail to provide the public support, the basic consensus, needed to ensure its stability. In other words, it can fail, as we seem to have in the relations between our two major linguistic (English and French) communities, to encourage the skilled and contemporary public opinion needed to resolve deep-seated differences . . . (p.14)

Hodgetts also implies that schools must help future citizens to acquire the minimum necessary ability "to resolve conflict with tolerance, understanding and knowledge of opposing view points." "Without this ability," he maintains "the tensions in a free society may cease

to be dynamic and become destructive". To retain and enhance the pluralistic, multi-ethnic nature of Canadian society, Hodgetts recommends a breakthrough in inter-provincial cooperation. But he sees the prime move in such a breakthrough as securing the cooperation of French-speaking Quebec and some of the English-speaking provinces: ". . . (It) would be essential to use the skills and knowledge of both English- and French-speaking scholars and teachers in the development, translation and exchange of new Canadian studies materials". Hodgetts emphasizes that his report does not recommend a programme of studies aiming for national unity; what it should aim toward is national understanding. The courses of study, he says, "would reflect the interests and value systems of each linguistic community and **indirectly** might foster the belief that their future lay together". (Italics supplied.)

**Canadian History Textbooks: A Comparative Study** was published in 1970 under the imprimatur of the Royal Commission on Bilingualism and Biculturalism. Unlike 'What Culture? What Heritage?' this volume entirely focusses on one question: how do representative textbooks in English and French Canada depict Canada's historical personalities and events? The following chapter titles will give an indication of the contents and approach of the book: 'Objectives of the Textbook Authors'; 'How the Material is Arranged'; 'How the Subject is Presented'; 'General Themes: National Survival, Cultural Survival, The Spirit of Adventure, Religion, Economy, Ideals, Heroes, Race'; 'Special Themes: Historical Figures, Crises, Institutions'; 'Themes of Particular Interest to the Commission: Nationalism, Relations Between the Two Cultures'; 'Conclusions'. The authors claim that although their analysis and interpretation are essentially qualitative, they have striven for complete objectivity in the selection of textbooks, the selection of representative paragraphs and in the use of the juxtaposition technique for comparison. Their major conclusion: with relatively minor exceptions, the English and French language textbooks differ significantly in their treatment of historical personalities and events. The following quotes are illustrative:

In the view of the English-speaking authors, the discoverer of Canada was Cabot; it was Cartier, main tains the French. (p.127.)

While the English-language books, seconded by one or two French ones, declare themselves for unreserved dedication to the nation as a whole rather than to the provinces, there are some French books, and these are the most influential, that give priority to provincial loyalty over national. When they talk about 'national' independence it is always 'provincial' that they mean; . . . their Canada is still the Canada of the French regime, the St. Lawrence Valley. (p.129.)

On the other hand, "The authors of English textbooks have two countries, one here and one across the sea", claims a French Canadian author, cited in 'Canadian History Textbooks'. (p.84.)

Trudel and Jain, like Hodgetts, are aware that their analysis can logically lead to the view that there is need for a new 'agreed upon' version of history. So, they too stress that controversial topics should be treated as such. The authors are careful to dissociate themselves from 'the promotion of brotherly love' through the teaching of history. As does Hodgetts, so do Trudel and Jain plead for history which will create more understanding:

. . . since the purpose of history, as we propose it, is not to impose one interpretation rather than another, it would be perfectly easy . . . to set forth not



one but the several interpretations arising from particular events or institutions. This practice would not only conform with historical standards and sound pedagogical principles . . . but would also set forth for each group the points of view of the other. In this way French Canadians and English Canadians would be led to a more objective view of the adventure they have shared, and to better mutual understanding. (p.133.)

'What Culture? What Heritage?' and 'Canadian History Textbooks' were national in the scope of their investigation. **Teaching Prejudice**, on the other hand, is an analysis of social studies textbooks used in one province, Ontario. 'Teaching Prejudice' differs from the other two volumes in three major respects. First, it investigates the treatment of ethnic communities (other than French-speaking ones) in social studies textbooks; second, the criteria employed for just about every research decision and analysis is clearly made explicit; third, with one exception, the authors use quantitative measures to point up differences in the textbook treatment of different ethnic groups. The study reported in 'Teaching Prejudice' was initiated by the Ontario Human Rights Commission. One important objective of the study was "to make sure that (the) textbooks do contain the type of material which does full justice to the contribution of many peoples to the development of our Province and Nation." (p.vii.)

McDiarmid and Pratt limit their study to references in textbooks about Jews, immigrants, Moslems, Negroes and native Indians. Using the rigorously quantitative methods of 'Content Analysis', they evaluate the judgmental assertions about each of the above groups in Ontario's social studies textbooks. The control group is 'Christians'. Although "none of the minority groups studied (is) consistently treated unfavourably", the authors conclude that "we are most likely to encounter in textbooks devoted Christians, great Jews, hardworking immigrants, infidel Moslems, primitive Negroes and savage Indians". (p.45.) The analysis of pictorial stereotypes shows that Asians, native Indians and Africans are portrayed in decidedly unfavourable terms in contrast to 'Canadians'. The treatment of critical issues — for instance, the concept of race and the treatment of Japanese Canadians in World War II — appear to be uneven, often inaccurate and occasionally distorted when compared with the best available information. The authors make the following major recommendations.

During an interim period, teachers of social studies in the province should be provided with lists of errata in textbooks;

Publishers should be asked to make appropriate revisions to correct errors and defects in authorized textbooks;

To overcome defects of omission, books should be sought or commissioned which provide scholarly information on the history and status of minority groups; and

The Department of Education should develop guidelines for publishers and authors and establish a standing committee for the evaluation of textbooks.

The three volumes are similar in some respects. They acknowledge the pioneering work of international agencies in examining the role of textbooks in helping or hindering inter-group understanding. They assume that what happens in the classroom, especially the persual of textbooks, is important in attitude formation. Such an assumption is becoming increasingly questionable in view of the many other media of communica-

tion (e.g. television) and methods of teaching available to young people. All the authors, quite rightly, emphasize the need for better communication between groups. However, all volumes are guilty of avoiding — either by omission or by use of clever verbiage — the most central question of all: Can one promote national or any other kind of understanding without becoming committed, **a priori**, to a value system? They also do not give much attention to another important question: In the history of every culture group, there are facts or events which that group would rather forget. How do we deal with these in our quest for understanding? The authors of the three volumes appear to share the view that greater objective knowledge will automatically lead to better understanding. History has not given us much reassurance in this regard.

However, the volumes, taken together, do indicate the depth of scholarly concern in Canada about multi-ethnic, multi-national understanding.

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The details of the three studies reviewed here are as follows:

A. B. Hodgetts, **What Culture? What Heritage? A Study of Civic Education in Canada** (Toronto: Ontario Institute for Studies in Education, 1968). 122 pp.

Marcel Trudel and Geneviève Jain, **Canadian History Textbooks: A Comparative Study** (Ottawa: Queen's Printer, 1970). xx plus 149 pp.

Garnett McDiarmid and David Pratt, **Teaching Prejudice: A Content Analysis of Social Studies Textbooks authorized for use in Ontario** (Toronto: Ontario Institute for Studies in Education, 1971) x plus 131 pp.



## Personality Assessment through Movement

Marion North. Macdonald and Evans Ltd. 1972.  
Price £3.75.

Marion North's book stems from her work with Rudolf Laban, whose main thesis is that movement reveals the man and that reciprocally movement education can affect the man. This idea has inspired work in movement education for the dancer, actor, opera singer and school child as well as stimulating the exploration of movement factors in working action. In this study the author examines the possibilities of assessing personality through observing movement and she wisely suggests this as an additional method rather than an alternative to other techniques.

Technique can be justified on the grounds that everyone, to some extent, does make certain judgements on the basis of observing another's movement but here the observation is undertaken in some detail. This detail, based on Rudolf Laban's analysis of movement, is fully considered and the methods of observing explained in a very clearly laid out plan:-

The first part (Chapters I to IV) is entitled 'The theory of personality assessment through movement', the second part (Chapters V to XI) 'Movement Assessments' and the third part (Chapters XII to XV) 'Validation of assessment through movement'. The appendices give a fuller account of Laban's analysis of effort, examples from the CAT stories and an example of a movement report sheet.

The author has a good deal to say about the relationship between personality and movement which is both sound and enlightening. Such characteristics in movement as "faulty transitions, exaggerations and extremes, lack of co-ordination and lop-sided development of some aspects at the expense of others" are more obvious areas in which one can believe there is a deeper significance than a movement idiosyncrasy. Far more subtle areas such as space patterns, direction of movement, relationship to body centre, phrasing etc., remind one that considerable experience and aptitude would be required to see movement through the author's eyes. There is also the problem of notation for the recording of observation.

The interpretation of movement seems, perhaps, a little over-confident with such assumptions as on page 45, "a present weakness in his movement vocabulary is in stability — the combination of weight and space. The only aspect which he shows, and this rarely, is in light flexibility, but this soon changes to heaviness with free flow. At present he compensates for this lack with bound flow, but this fails to provide him with a stable centre on which action can be based, and therefore he collapses as soon as he tries to move or act from it. This will relate to mental activity as clearly as to the physical." And page 57 "Aspects of movement which indicate possible ways of therapeutic help: (e) development of spatial awareness. This will help muddled shapes, and lead to increased clarity of thought." She goes on to say page 120 "I regard this system as a tool to be used in co-operation and co-ordination with other diagnostic and therapeutic techniques. There is no doubt that experience of movement can affect and help an individual to relate conflicting aspects of his personality — . . ."

The child studies carried out and the comparison of findings resulting from movement observation with results from a teachers questionnaire, the CAT tests, IQ tests and the child Scale B test are clearly presented and leave one feeling that at least the movement observation results are no more inadequate than those from other tests. The whole idea however, of making

any comprehensive estimation of personality from tests is thrown into question by the selection and interpretation of observation. One is left a lack of evidence whether another trained observer of movement would select the same phenomena. The studies are, however, full of interesting ideas, for example page 174, "**Will Power and Drive.** Cannot utilise her strength of movement, because it gets diverted into bound flow, inwardly directed. Isolated body movements reveal lack of central will power — very narrow holding of hips and shoulders — shallow breathing."

One cannot fail to be impressed by the magnitude of work undertaken in this book and the dedicated study into a comparatively unexplored field. The connection between man and movement is surely of topical interest with the present consideration of the effects of over civilization. The author's ideas about movement therapy seem to point to a need to find ways for developing expression in individuals and in groups to satisfy a basic need. The book should inspire further consideration of the area and any reasonably intelligent and painstaking reader cannot fail to be enlightened.

Jacqueline Langridge.

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We are happy to announce that it was agreed in Tokyo that the next WEF international conference — by invitation of our President whose article appropriately follows on the next page — is to be held in Bombay from 28 December 1974 to 4 January 1975 on the theme 'Innovation in education to meet the changing needs of society and the individual'.



**Preliminary Notice**  
**ENEF/WEF EUROPEAN SECTIONS**  
**S U M M E R   C O N F E R E N C E**  
**22-27 JULY 1974 at NEWTON PARK COLLEGE, BATH**  
**Theme: British Educational Innovation in a European Context**  
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**Introductory Lecture** on the nature and place of European Studies in the schools of the EEC countries.

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- (1) **The Primary School** — new orientations and accompanying changes in basic organisation.
- (2) **The Comprehensive Community School** — new curricular and social patterns, within the school and in school and community relations.
- (3) **The EPA (Educational Priority Area) community school**. The specific school arrangements in a selected EP Area.
- (4) **Symposium** on the 'free school', 'school without walls', 'mobile classroom', decentralised or dispersed schooling.

The present intentions of the Conference Committee are to enrol not more than 90 participants with fairly equal representation of the ENEF, the European Sections, and other educational organisations in the UK.

The approximate residential cost (VAT and all extras included) is estimated at £20, plus a Conference Fee of £4.

It is expected that the cost to **participants from the EEC countries** will be for travel only, all other charges being defrayed (by subsidy from an outside source).

Further particulars will be supplied in due course and upon enquiry addressed to WEF Headquarters or to the Conference Organiser: Raymond King, ENEF Office, 2 Wilton Grove, New Malden, Surrey KT3 6RG.

## **Schools and Schooling for What?\***

**Dr Madhuri R. Shah, Bombay.**

President of the World Education Fellowship

'School and schooling for what?' Each generation has asked itself this challenging question and each generation has ceaselessly worked towards finding an answer. If a generation did not ask, or did not need to ask, that generation would have ceased to progress, because education is a quest and a continuous effort of man to live better and to live even better still.

However, due to the astonishing scale and scope of change and the radically altered pace of change, the question 'Schools and schooling for what?' assumes much greater urgency and significance to-day than at any other time in human history. The rate of change, accelerating throughout the past 3,000 years of civilisation, has become par-

ticularly noticeable during the past 200 years and more so, during the last 50 years. C. P. Snow, the novelist and scientist, comments on the new visibility of change when he says, "Until this century, social change was so slow that it would pass unnoticed in one person's lifetime. That is no longer so. The rate of change has increased so much that our imagination cannot keep up". Social psychologist, Warren Bennis observes "No exaggeration, no hyperbole, no outrage can realistically describe the extent and pace of change. In fact only the exaggerations appear to be true."

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\*Slightly abbreviated text of paper given at Tokyo conference, 12 August 1973. It is hoped to publish those by Professor Inatomi and by Dr Langeveld in a later issue.  
A complete report of the proceedings should be available by April 1974 from Professor Zenji Nakamori, University of Tama-gawa, Tokyo.



In the face of such phenomenal change, there is a great need for rethinking about education in its entirety. In the past, education led to social changes. To-day, education lags behind. Due to the advancement of technology and science, social changes are very rapid and they demand a complete re-planning and re-designing of education in such a way that it is conducive to and keeps pace with rapid changes in society. Education has to be designed to meet the needs of society which in turn, leads society to change its norms and aspirations and once again education would have to meet new norms which are then created because of the impact of education. It is a process in which 'Knowledge is change' and accelerating the acquisition of knowledge means accelerating change. So the innovative cycle feeding on itself, speeds up.

When things start changing outside, we are going to have to have a parallel change taking place inside. The nature of these inner changes is so deep and profound that, as the accelerative thrust picks up speed, it will test man's ability to live within the parameters that have until now defined man and society. In the words of psychoanalyst Erik Erikson, "In our society, at present, the 'natural course of events' is precisely that the rate of change should continue to accelerate up to the as-yet-unreached limits of human and institutional adaptability". The effects of acceleration penetrate man's personal life, influence his behaviour and alter the very quality of existence. He must continually search for new ways, through education to absorb the impact of change before he is swept off his feet.

In a world growing increasingly small and international, it is no longer absurd to think of our planet as a single unit and of man as a single species. To-day, we cannot think of education except in a global context, there is a universality about ecological and political problems. We need to work co-operatively in solving the problems of pollution of air and water, or the problems of explosion of population, or the problems of survival from the threats of nuclear and chemical warfare.

Schooling must have man as the focal point. Development of man would lead to the growth of the state and the world. There is no need for conflict between man and his world as the inter-dependence of the world is increasingly strengthened from day-to-day. Schools will have to build bridges between man and man. Education of the future will cut across regional and national boundaries and be truly transnational, transracial, transcultural and transclass. Unless children grow with a capacity for feeling, thinking and acting on the basis of a double, non-conflicting loyalty to their own people and to mankind in its entirety, it would not be a broad-based education. Education will have to be planned to heighten the opportunity for each one to transform each moment of his living into one of learning, sharing and growing. In democratic social planning, each person is to be treated as an end and social arrangements are judged by their effect on persons influenced by them. It is equally important that we recognise the need for communicating common values essential for survival of the world community. Our problem is not so much the result of a lack of available knowledge as it is a crisis in values. The priorities essential for human survival need rethinking based upon the valuing of human progress rather than material progress. Knowing, understanding and caring for people is the necessary condition for achieving results. The cognitive and the affective aspects of education are inseparable in the building up of a society that is truly democratic and just.

To transform schools from custodial institutions separating the young from the rest of society to centres of individual, social and global development; to heal the wounds of generational conflict; to bring closer and reintegrate communities and minorities in the life of the nation; and to reach beyond one's nation to the other peoples of the earth particularly those who suffer deprivation, in short to structure a world community, requires nothing less than a re-direction of human energy and material resources that is both massive in scale and global in scope.

We are faced with an educationally divided



world. One small part — the industrially advanced countries — have all its people schooled whereas the other part — the developing countries — have more than sixty per cent of its people illiterate and without schooling.

In the developing countries (like India) there is a race to catch up with the developed countries by achieving literacy and universal education for all its people. There has been an unprecedented educational explosion. In the last 25 years, school enrolments have increased fourfold, and yet millions of children are still not in school and once literate adults lapse into illiteracy. Structured curriculum, unimaginative supervisory practices and an examination system encouraging rote learning have led to a large number of drop-outs from school because 'what was taught was of no use to the child later in life'. The products of the expanded school system find themselves without a purpose or a future. The result has been a feeling of frustration and failure for millions of educated unemployed for whom diplomas and degrees have become a 'cruel joke'. The youth had received training in skills and an education that did not have relevance to their life and that failed to meet their needs. Having lost their moorings they look to technology for a solution to their ills and for their salvation. They demand job-oriented schooling.

On the other hand, the highly developed nations are wondering why in spite of building up an industrial society, in spite of increasing affluence, there is a certain gloom and general feeling of frustration not only amongst educators but also among parents and youth. The reason is that affluence and technological progress do not lead to human happiness. A sixteen year old student in high school in answer to a question about his schooling replied "Schooling is a mouse race that gets you ready for the rat race". The developing countries have to be careful in their educational planning and need not and should not make the same mistakes. They can avail themselves of the experience of the developed countries and refrain from joining the rat race.

On one side of the spectrum are people like Ivan Illich, who are advocating 'de-schooling of society' and on the other are nations wanting to build more schools and still more schools for providing universal education. One begins to ask oneself: Is universal education through schooling a feasible proposition? What sort of universal education should be planned which would enable the individual to adapt himself to the rapidly changing demands of a shrinking technological world and at the same time give him values which would enable him to live a rich life full of satisfaction, and to contribute his best to society?

In democracy we have misinterpreted the idea of equality of educational opportunity by trying to teach every child the same arithmetic, language, social studies etc. irrespective of his abilities, interests and needs. In the vast majority of our schools across the world, we teach at best only the middle one-third of all pupils. The lower one-third does not have the capacity to keep pace in learning with the capable children. They get tired out with continual failure, lose their self-confidence and drop out from school. The upper third complete the work ahead of others, find school a bore and lapse into idleness as the school continually fails to offer any challenge to them.

Children are not cars that you turn off an assembly line. Children are born different, children come to schools different and if we teachers do our job well, they should emerge with enriched experiences even more different and not alike as one Ford is like the other. After all, great lives are ordinary lives intensified. All lives are potentially great. It is great to seek excellence in one's chosen work. Perfection consists not in doing extraordinary things but in doing ordinary things extraordinarily well.

By grading pupils, we build up pride and inordinate self-esteem in the superior and produce envy in the less able. Schooling as it is largely found in to-day's schools is mainly skill-training and acquisition of information rather than a balance between training and education. The main purpose of schooling



seems to be to fit people into society the way it is now, instead of trying to direct change to improve society and man's life.

How shall we meet the challenge and revolutionise schooling? The need is to turn schooling around from a teaching oriented to a learning oriented approach. Schools will have to provide facilities for what a learner wants to learn instead of what the school wants to teach. We have to turn schooling from being mainly a study of the past to a recognition of the 'now' out of which might grow a deep concern for the future. Schools will have to be a living laboratory for learning. Our efforts will be towards developing people who are more self-responsive both as individuals and as integral members of society.

We complain that students are not learning. Yet do we adults undertake to learn anything that will not be meaningful or interesting or profitable to us? Let us always ask ourselves "Are we offering the children something worth having?" We need to provide equality of educational opportunity relevant to the abilities and gifts and the emotional and social needs of every child rather than identical schooling, which is neither feasible nor useful.

After all, have we given peace, sense of fulfilment and happiness to our youth? The answer is 'no'. Why not? What is it that the youth is searching for? Youth wants to come back to nature, avoid pollution, reduce the strain and stress of competition and a strange struggle of survival, get rid of a haunting feeling of insecurity. Why has this happened? In planning education man has perhaps missed the fundamental values of life that lead to happiness.

Youthful unrest is due to different reasons in the east and the west but the common cause is dissatisfaction that the education provided lacks relevance to life and to environmental needs. Diversity, elasticity and flexibility are essential to education and we will have to be careful that in our schooling we do not confuse teaching with learning, promotion from class to class with education, certification with competence and fluency of expres-

sion and verbosity with the ability to say something new and worthwhile. We will have to recognise different aspects of the nature of learning and that insistence on skill-drill alone could be a disaster. Equal emphasis will have to be placed on different kinds of learning — be it in the school or outside, be it curricular or extra-curricular, be it academic or practical. Exploratory and creative use of skills, acquired in school and elsewhere, would constitute real education.

The school cannot and will not be able to give the individual all the skills that he would need in his lifetime for the simple reason that the world is changing at a rapid pace and it is not possible to give the skills required to meet situations about which we do not have any idea. If we look at the progress of human society, we find that curiosity is the very foundation on which education has to be based. For centuries man has acquired skills and competencies (which differed from time to time) to enable him to find answers to the various questions which arose in his mind. As man's needs progressed, he developed increasingly complex skills in all areas of experience. For instance, from simple mathematical skills, man has developed computers for efficient calculating, skills to meet the needs of outer-space knowledge and these computers out-perform even the fastest mental processes and calculations that man can undertake. The important point is, man starts himself from what he is gifted with, and undergoes further skill-getting, so that he can use for his own progress these skills to deal more effectively with his environment. **Skill-getting leads to skills-using or education and** this in turn leads to the need for further skill-getting and further skill-using and the process goes on. What we can plan for is schooling for excellence for the individual who will in turn be useful to man, society and the world.

In our schools, inculcation of a sense of values, feeling of permanence in human effort is a must if a humane approach is to be developed to the problems of the world. To-day we have a minimum of education and a maximum of training in our schools. Much of what



goes on in the schools as the child sees it is unrelated to his life. The goal of passing the examination and competing with others will have to give place to an effort to compete with his own self. The individual needs better and still better development of his own capacity to move as fast and as far as his learning rate will let him.

Public education in a democracy will have to offer choice among the diversity of modes of education, and alternatives in learning will have to be made available to meet individual differences. The quality of social living in the school has to be stepped up so as to contribute to the development of democratic values. The teacher's role in the new set-up will be radically different from what it is to-day. He will no longer dominate or impose his personality on the students, rather he would be a friend and a guide who helps the children in their process of self-discovery, and discovery of the great storehouse of nature and knowledge. We must accept that in this era of racing change, 'to-morrow's illiterate will not be the man who cannot read, he will be the man who has not learned how to learn.' We are confused and undecided like the man who got on his horse and rode off in all directions. The result is a state of agitation that tends to cloud issues and scatter the pieces of the puzzle rather than help us build a picture of what schooling for all the children of all the people should — and can be.

With the concept of education as 'preparation for life', beginning to be questioned in favour of the concept that 'education is life', came the acceptance of the uniqueness of each child and a concern for the 'whole child' which was later extended to 'whole man education' by Kuniyoshi Obara in Japan which gave a filip to experiments in freedom in education and what Harold Rugg called child-centred schools. The traditional educational ideology of a stagnant society based on absolute devotion to the past gave way to progressive measures for which John Dewey struggled trying to refocus education in the present. The need for a greater flexibility in educational programmes came to be recognised everywhere and 'open classrooms' of

Great Britain, and 'Schools and Universities without walls' in the United States and similar innovations in education are on the increase all over the world.

From the vantage point of the present, let us concern ourselves with the question: Will it be school as usual or as it might be? Because education relates so intimately both to living in the present and to preparation for the future, constant vigilance must be maintained so that schooling is exquisitely responsive to the needs of the individual and of the society.

But schools of the present industrial age will have to give way to schools which educate for the kind of society desired in the future. Schools will have to face the problem of educating people for directing desired changes. They will be concerned with the values of students more than they will be with the acquisition of knowledge in different fields. In addition to developing new knowledge, the schools will be interested in the uses to which this knowledge is put and the values expressed by such uses. The present narrow emphasis on cognitive learning will be broadened to include affective objectives of education and inculcation of loyalty to values. The values of the schools will be in harmony with the emerging image of man which is concerned with human welfare. It values human beings above all else — above ideologies, above political systems, above material things, above subservience to military might and narrow patriotism.

Schools will be places where the critical judgements of youth and adults are nurtured. Education would miss its main objective if it fails to create individuals who desire to improve life of man on this earth and who are continually involved in constructive efforts to improve their profession or vocation. This applies to teachers as well who need to be more critical of the schools of to-day and work towards creating the schools for to-morrow.

Margaret Mead, in her study of the generation gap, states, "The past for 'the young' is a colossal, unintelligible failure, and the future



may hold nothing but the destruction of the planet." As a result, she states, "They are like the first generation in a new country." The personal humanistic nature of their view of life is epitomised by the phrase, "Do your own thing", which, however much it may be abused, is at heart a plea for each person to have the freedom to experience the world as he sees fit, to explore his own potentialities and so define fulfilment on his own terms. As a consequence, the youth culture places heavy emphasis on total involvement with life itself free from ideological and social restraints and without the burden of intellectual analysis.

In far too many places throughout the world, students and others see the school as a cold, detached, slow, boring, irrelevant, bureaucratic institution instead of a warm, friendly, happy, rewarding, vital, flexible developing human group. Some believe that the school, like the mythical phoenix, should burn itself on a funeral pyre, so that a new school may rise from its ashes in the freshness of youth. This revolutionary approach would destroy the best together with the bad in our schools and create a chaos. A more reasonable approach would be to make an energetic, dedicated and persistent effort to incorporate new values and new insights while revitalising and enhancing present creative values that are worthwhile. Unless we incorporate new values, retain old ones and continually scrutinise those things considered valuable by society, there is no hope for the future. We have a few schools in the past and the future which can serve as a source of direction and inspiration. We know what we ought to do. We are even aware of what we want. What we need to do is to have courage and unfailing energy and enthusiasm to translate our visions of **humanised education into a reality.**

Another undeniable factor which one will have to take into consideration is the increasing replacement of human labour by machine,

leading to greater unemployment and long hours of leisure. Greater attention will have to be paid to education for leisure in the coming years. Education for joy, fun, play, recreation and relaxation will have to be provided. Life these days can be hectic, monotonous, enervating, restrictive and over task-oriented. A rich programme of co-curricular activities throughout the entire extended school day which offers students some uncommitted time to follow their own interests or just to unwind could be considered. Schools will have to be meaningful not only for the teachers and parents but also to the learners. The learners must get the sense of the word and the meaning of what they are learning.

Technology is not an enemy if it is used for people rather than profit. Population control, use of nuclear energy for peaceful purposes, new techniques of storing electricity, use of solar energy, desalination of sea water — all these and much more are within the reach of technology that can create a more comfortable and happier life for the people of the world. So long as the heart of man is sensitive to the throbs of love and compassion, mankind can be saved. For, as Gandhiji pointed out — and incredible as it may sound — Love is more powerful than the Atom Bomb.

The answer to the question 'Schools and schooling for what?' must be considered in relation to the primary question, which is not, "What knowledge is of most worth?" but "What kinds of human beings do we want to produce?" 'But compared to our needs, our progress has been snail like. If we are going to catch up with the jet age, we must learn to leap instead of limp into the future.'

**Madhuri Shah**, who succeeded Dr K. G. Saiyidain as President of the WEF in 1972, is Education Officer of the Municipal Corporation of Greater Bombay, and professor of education. Born in 1919, she has two children and holds a Ph.D. from Bombay and from the London Institute of Education. She is president of the Gujarat Research Society and of the Society for the Rehabilitation of the Mentally Deficient, Bombay. She has been responsible for much research in administration, organisation and children's literature.



# Teacher Education in Developing Nations

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## Introduction

It would appear that teachers in developing nations face three exceedingly difficult challenges.

- (a) The colonial imprint on schools.
- (b) The greater need for relevance.
- (c) The need to establish a managerial/technological élite.

Although these problems are inter-related and must never naïvely be approached separately with a view to the solution, they are more susceptible to **analysis** if treated separately for the moment.

## The Colonial Imprint on Schools:

The word 'colonial' has so many perjorative connotations that its introduction into a discussion of this nature is apt to create an emotional cloud in people's minds. Let us try to prevent this by considering the colonial experience only as an objectively true series of events which all developing nations have experienced. Wherever the European colonizing effort took place, education was implanted. Partly this was done out of a missionary instinct, as a means of conferring western enlightenment upon a benighted and heathen people and partly it was done to insure the efficacy of those native cadres who had to transmit the will of the colonial trader or whatever to the masses of indigenes who did the donkey work. To do this the cadres had to be able to read and write (at a very elementary level) what white people wrote and then translate it into the vernacular.

Thus colonial education had two immediate effects. It made it impossible to become 'educated' (in any international sense) without transcending one's own cultural and spiritual

background, indeed, without regarding it as inferior. Along with this, it was inexorably intertwined with the imposition of foreign procedures for foreign gain. Rarely could it be perceived as a means of promoting local social interests until cash economics had decisively replaced various barter systems. Even when this replacement has in **fact** taken place, the use of techniques inculcated by colonial education to manipulate the cash economy for local social uses is contrived, because older ideas on which such values as identity and personal dignity have rested for hundreds of years are not abandoned lightly. Moreover, the more perceptive indigenes who have most successfully assimilated colonial education, can often recognize full-well that colonial education has not even been especially successful in the societies where it arose!

Western social techniques have given rise to appalling problems in the metropolitan countries of such scope and severity that they can no longer be smoothed over. Capital cities are corrals of crime and thuggery; drugs, pornography (mass produced at a tremendous profit) and advertizing have scattered our youth into ways of decadence and despair. Twenty years ago, Europeans could really feel that on the whole their values, their civilization and hence their education were better and more enlightened than indigenous cultures in technically backward nations. Now such certainty has been replaced by doubt.

At the very moment when the newly independent nations, governed by and large by pupils of the former colonial powers, are looking to Europeans for dogmatic suggestion in critical matters of education, the former colonialists are themselves questioning their own systems and can give no firm or coherent guidance. We in the 'democratic west' have failed and are



failing our own youth in our own cultures. God knows, we are in a weak position to advise others from different cultures.

Thus the colonial imprint on education in developing nations imposes a strongly ironical curse on the people of such nations. The indigenous teachers themselves have been processed along European lines, have measured their competence by such devices as Cambridge 'O' Level Examinations or U.E.'s, etc., and naturally try to teach from this point of view. How they must long for the halcyon days when 'education' was so easily determined. The beauties of a syllabus fixed immutably by some Higher Authority capped off by examinations measurably consistent with that syllabus are hard to beat! No wonder one encounters such resistance to change.

In that case, why change?

Most educated people in England know full well that 90% of what people cram for their GCE is useless and trivial, but it does no apparent harm!

The trouble with that argument is that the metropolitan countries already have a modern technological society. As long as they keep producing a certain modicum of technologists, inventors, etc., to keep the thing ticking over, things can run quite smoothly for years to come. School may be a waste of time, but it keeps the labour market from being flooded and metropolitan countries can afford this consistent margin of intellectual waste. However, the developing nations need every resource that they can tap. Education is too expensive to be ornamental. It must produce people who can transform the developing societies **quickly**, before they are completely raped by foreign investment.

Now here is the horror of the whole scenario. The teachers are not equipped to produce anything other than 'ornamental education' because of their own training. That is the first problem — the fact that colonial education has made a deep and lasting imprint on schooling systems in developing nations and is now found to be largely useless even in the

countries from which it derived.

This, of course, is one factor which accounts for the authoritarian behaviour of teachers in developing nations. They are relying on syllabi for which there are fewer and fewer living spokesmen and which are irrelevant. That brings in the second problem.

### **The Greater Need for Relevance:**

"The need for relevance" is an expression that, through repeated use by liberal educationists, has taken on an incantatory quality that guarantees at least a nod of reverence from all who hear it spoken! In fact, as used by teachers and others, it has two distinct meanings according to where the slogan is used. In metropolitan countries, already schooled so thoroughly that it is an uncommon thing for a person **not** to be striving after some qualification or other, 'relevance' refers to individual taste with an emphasis on doing your own thing. This is taken to stand in opposition to the 'school system' which is seen as trying to organize and administer people as units in a cohesive social machine. In developing nations, on the other hand, the phrase "the need for relevance" speaks unwritten volumes of opposition to education "for the hell-of-it", G.C.E. 'O' levels in English Literature and the like, and instead would call for a closer analysis of society's needs and a higher degree of concordance between the aims of the school system and the needs of the particular developing country.

Let me be clear about the way in which I am using the expression.

If school experience is not, in the initial stages, an organized extension of the child's own attempts to codify **his** experiences within the context of **his** social framework, school becomes simply a ritualistic exercise of no lasting impact. The age at which children 'drop out' comes to depend, not on when a child has absorbed all that he can see himself making use of, but on such factors as the strength of the forces binding him to attend school, his capacity to accept meaningless authority without bucking it, his resistance to boredom, the lack of more exciting



alternatives, etc. To that extent, education must be relevant or it won't stick.

Over and beyond this, though, the pupil must see that education increases the sophistication with which he can control significant events in his own society. However well taught or however pertinent to New Zealand life and action in U.E. in, say, mathematics may be (actually its mathematical efficacy, either in New Zealand or anywhere else, is very much open to doubt!) a Gilbert and Ellice Islander (just to take one example) can hardly be expected to have a high intrinsic motivation to master such an examination because, even if he succeeded brilliantly, he would have to overcome too many other real and imaginary social barriers to assume a role in New Zealand commensurate with such a qualification. The drive behind learning is generally more satisfactory and sustaining if it is intrinsic rather than extrinsic. Therefore, the question of relevance must include an answer to this question — is the education provided in a developing nation such as to enhance a pupil's opportunity for fulfilling himself **within** his own social structure?

Looked at in this light, it can readily be appreciated that the need for relevance is even greater in developing nations than it is in metropolitan countries because, in the latter, no matter how austere, remote and uninteresting a syllabus may be, its roots quite clearly share some common strands with the student's own social roots and thus guarantee a level of motivation quite undeserving of such poorly presented material! In developing nations, not only must local syllabi be contrived to assume any kind of relevance but they have to acquire social respect in the community before they can be taken for granted sufficiently for them to be carried along by that 'inbuilt' relevance which all metropolitan syllabi have working for them.

### **The Need for a Managerial/Technological Elite:**

Whether one likes it or not, and whatever one's political predilections, developing nations are being drawn more and more tightly into trading partnerships with powerful and long

established metropolitan countries. In its simplest terms, Europeans and Americans come here to get what we have to offer at conditions most favourable to them. In turn, we try to manipulate the trade and reap whatever benefits we can from such fringe effects as tourism in ways most advantageous to, say, Fiji. Those are the rules of the game and no one (other than political radicals) questions those roles.

The difficulty is that, in all negotiations, drawing up of contracts, establishing trading itineraries, etc., the government of the developing nation must always work within the language and formalistic procedures used by the metropolitan country. To say that is not to cry 'unfair', but it is simply to point out a serious pressure point on education in developing nations. The effect of it is that a much greater level of psychological sophistication is demanded of the negotiator from the developing country than is demanded of his metropolitan counterpart.

Not only must the former have a highly developed command of the subtleties of the European language concerned (usually English) to avoid falling into contractual traps, but he must have a thorough command of the social and legal nuances of his trading adversary. The metropolitan figure has all of the advantages. He has time to wait whereas the representative from the developing nation must usually act with urgency. He never has to step out of his own cultural shelter. He can relax in the language situation, etc.

In order to equip a developing nation for survival in such a ruthless game, education cannot, therefore, only establish parameters for relevance within its own cultural context. It must also Europeanize. This is especially so because the 'negotiators' referred to above are not a small corps designated to act as a buffer between the developing nation and the rest of the world. Indeed not. In the initial stages, these negotiators include the whole business community. As time goes on and foreign advertising techniques are used, by metropolitan traders (or by indigenous businessmen flogging expatriate goods), the



whole population of potential consumers becomes involved.

### **The Perilous Role of Teacher Education:**

Thus we see how unique the educational situation is in the developing nations. On the one hand, the colonial imprint on education must be removed to make teachers flexible to a changed situation. While this is being done, indigenous commitment to education must be insured through 'relevance' — establishing intrinsic motivation by making certain that increased education does, in fact, lead to increased ability to benefit by one's own social and cultural system. But, as though these two obstacles were not enough, an onus is placed upon people in developing nations to live in two cultures at once in order to preserve their own interests.

By contrast, it would seem that teacher educators elsewhere have no difficulties at all!

However, let us not bask too long in the glories of the perverse martyrdom forced upon us! It is one thing to say: "The job I am doing is a difficult one", but quite another thing to do it well. How can teacher education in developing nations respond to these demands made upon it?

I would suggest four channels which might with profit be exploited:

- (a) Use of such UN programmes as the UNDP curriculum teams. If curricula can be written that are demonstrably relevant, but within the European linguistic context, then a valuable bridging operation will have been commenced. The actual syllabi are susceptible to modification in the field, especially if the material is presented in booklet form, and yet are in relative harmony with changes in educational thought on the metropolitan scene because expatriates are involved in initiating them. Such programmes have in-built modalities for teacher training by preparing indigenous counterparts who, not only can teach other locals how to use the syllabi, but can acquaint them

with the forces leading to those changes in educational ideas **undergirding** these syllabi.

- (b) Establishing local means of assessing the success with which indigenous students are mastering such UNDP sponsored programmes. This means a break-away from the 'irrelevancies' imposed by overseas examination boards, but must involve a local replacement of sufficiently recognized authenticity for the necessary Europeanizing effect (for trade, international recognition, etc.) to take place. Such establishment of local examining and assessment bodies is a major problem which must be attacked vigourously.
- (c) Prosecuting research on differences in learning behaviour arising in various cultures. A knowledge of these differences is necessary, before the efficacy of the new syllabi can be optimized. It must involve teachers colleges in continuous field research.
- (d) Constant Teacher Education: Through teachers' organizations and government finance, an on-going programme of in-service workshops must be established, not only to 're-tread' old-time teachers who are fixed in their ways, but to guarantee that the ordinary classroom teacher is made alert to changes of ideas, etc., so that education in the developing nation does not settle in a nice comfortable cul-de-sac, losing viable contact with the rest of the world.

I think that these four channels need much further exploration, but the most important aspect of all is that we be aware of the problem. Teacher education in developing nations **is** fraught with difficulty and is quite different from teachers education in the metropolitan context.



# Obituary

## PEGGY VOLKOV

Editor of 'The New Era', 1934-63. Died August 1973

It is not easy to pay adequate tribute to Peggy Volkov, nor to be as compact and to the point as the articles she edited so brilliantly for 'The New Era' for some thirty years.

Three aspects of her life and work appear to me of outstanding significance.

As Editor, she had a grasp of policy and direction that kept 'The New Era' on course through all the squalls and cross-currents of new education, circa 1920-65. A glance at past numbers reveals the range of her interests; the insight behind her choice of articles; the understanding that kept perspective. Perhaps it was because she never published anything she did not herself understand, that so high a standard was maintained. Her criticism was always constructive; her mediation positive; her sensibility such that it was rare indeed for an author whose MS she edited not to agree that is was the better for her meticulous attention.

But Peggy Volkov did far more for the Fellowship than edit its periodical. If Clare Soper had the intuitive touch — which she had — Peggy had the intellectual rigour that enabled the NEF to give expression to, and an outlet for, the educational and psychological theories of many distinguished thinkers of this century — European, Asian, Australian, American, African, Japanese. Much of the credit for the high reputation the Fellowship had with Unesco should be hers, as it should also for the preparation and overseeing of research projects initiated or sup-

ported by Unesco and carried out by members of the NEF. At conferences and meetings she was a conspicuous figure, though one who preferred a back seat. (How often has one heard her explosive laugh, her pointed question, issue from a haze of cigarette smoke at the back of the hall!) Yet few of those present ever knew how much thought, time and energy Peggy had given to the meeting's inception, preparation and realisation. Most of the experiments in conference techniques pioneered by the Fellowship in the fifties and sixties owed their application to her courage and perseverance.

Which brings me to the third aspect of Peggy's life — her innate personal qualities. Courage and persistence, yes. And an insistence on quality always. Initiative; integrity; modesty. These ensured for her admiration, but there was something more that caused her to be held in warm affection by many hundreds of people scattered around the world. She was a deeply caring person, warm-hearted, generous, concerned. Else why did so many men and women — often those of consequence in their own land — laboriously climb the many stairs at 1 Park Crescent, to seek her advice or compassion, or the satisfaction and challenge of a true meeting of minds? There must be many who remember with gratitude their association with her, and are the richer for it. Those of us who worked with her and had her friendship enjoyed something unique.

J. B. Annand

formerly General Secretary of the WEF

The following shortened article by Marjorie Hourd is reprinted from 'The New Era' of March 1963. It gives not only a picture of the background of the Fellowship, but portrays the vision and skills of an editor which her successors, with affection, have endeavoured to emulate. A.W.



## An Editor Viewed Through Her Magazine

The December issue of 'The New Era', 1962 is largely taken up with a report on a project carried out by the NEF under contract with Unesco, the purpose of which was to explore the relationships between adults and adolescents and the problems of communication between them. It is nothing new for the magazine to be devoted to one topic, nothing new for it to give an account of work done in co-operation with Unesco, and nothing new for it to record fully and skilfully the results of an NEF enterprise. Yet despite these familiar procedures there is something unique about this number, for it is the last to be edited by Dr Peggy Volkov who after thirty years of service has now retired.

As I looked back to gain a picture of this era of 'The New Era' I soon discovered that in order to describe the quality of Mrs Volkov's work as Editor one had to look at so many things at once. One had to see how inextricably bound up together the New Education Fellowship and the magazine have always been, and how much the Editor has given to them both in their relatedness: she is both part and parcel of the early stages of the movement and yet in many ways very different from the pioneers. Further I saw how the continuity and change which she effected revealed her own special giftedness. She has the capacity to let things happen and to watch whilst she is directing: in fact to hold a mirror up to education at the same time as she guides deliberations. So this article says something about the New Education Fellowship and its begetters, about education in the past thirty years and about people and ideas, because it is about Peggy Volkov.

### The New Era and the New Education Fellowship

"One of the most important things that the NEF has done", wrote J. Compton in 1952, "is to give us 'The New Era' which is one of the most valuable and stimulating of our educational journals. One never reads it without learning something and without being moved to try to do one's job better". For many years of course the Fellowship and the magazine were housed in the same building, first in Tavistock Square, and then, after a break during the war, in Park Crescent. There has always been the closest possible co-operation between the International Secretary and the Editor. To drop in on the fashioning of a conference or the editing of a number or an article was a stimulating experience like going into any workshop where there are craftsmen who know and love their task. I have a picture of Peggy in her office overlooking the expanse of Great Portland Street Station and the Euston Road. I can hear the steady roar of traffic below, but her eyes are narrowed to a point between inward and outward where ever a new angle of vision is appearing, her ears alert to any person with an idea. Geographically this could be anywhere in the world, spiritually and editorially, there and then. This feeling for the immediacy of ideas Peggy conveyed to anyone within earshot who would make a good listener. As the process of sifting and clarifying went on, she would say, "I must go and see how this sounds to Jim!" — or you yourself might be asked to share her interest and concern. One went down the stairs and out into the street as though one had descended from a mountain, to carry into the world something of the inspiration gained from the wider horizon — the fresh perspective. Peggy is a school in herself.

However, although we draw our courage and inspiration from her she is always mindful of those who handed the torch to her in the first place. This was how it came about. In 1920 Mrs Ensor founded 'The New Era', at first as a quarterly (in 1930 it became a monthly)

designed to act as a medium of exchanging ideas and experiences for the pioneers of the new education throughout the world. At the Calais Conference in 1921 it was adopted as one of the three official organs of the Fellowship, so that initial supporters of the movement, Elizabeth Rotten, Clare Soper and Wyatt Rawson, to mention a few, became closely linked with it. No doubt too the early success of the magazine owed much to the co-editorship of A. S. Neill. Mrs Volkov was appointed assistant editor in 1931 and took over a large share of the work in 1934 when Beatrice Ensor became domiciled in South Africa. By 1946 she was officially Editor in Chief.

### Old and New

One of the pioneers, Adolphe Ferrière, wrote, "'The New Era' is an idea we oppose to another idea, that of the Old Era". Freedom was thought of as the inevitable result of escape from an age of materialism and competition. Given the right environment it was assumed that the child would grow naturally. Tagore expressed this in 'The New Era' in 1938, "Children have their active subconscious mind which like a tree has the power to gather its food from the surrounding atmosphere". So new methods were designed to set the child free. Many pioneers were invited to use 'The New Era' as a vehicle for their crusades: Dalcroze, Decroly, Montessori, Cizek, and so many others. There was the Dalton plan, the Howard plan, the Winnetka technique and so on. 'Laboratory Schools' as they were called sprang up widely. These liberators breathed freely of any philosophy of the day that fitted in with their aims, for example the theories of the intuitionists Bergson and Croce. The recapitulation theory fell in nicely with their unitary principles. "The evolution of consciousness in the individual recapitulates the evolutionary process of the race", it was stated. Undaunted by the implications of Einstein's theory, the search for the perfect man was clothed in cosmic language. "Space and time are proved by Einstein to be relative, so we must look for some more truly cosmic absolute upon which to base our calculations". With this flair for accommodating the discoveries of the time it is not surprising that the new educationalists readily embraced what was called the New Psychology. This, as it appears in 'The New Era' of those days, was an agglomeration of Freud's early libido theories, the Jungian search for integration and Adler's ideas about man's basic need for confidence.

Interpretations of these theories may seem to us now naive and oversimplified, but we must remember that the founders of these schools of thought had hardly had time to digest them, though there are accounts of Jungian psychology by Jung himself which have hardly been improved upon in lucidity since. No, what is surprising is how quick and courageous the New Education Fellowship was to seize on truths which were anything but widely accepted at the time, which were in fact meeting with much opposition. Mrs Ensor reported that copies of one number of 'The New Era' had been burnt in Scotland and added with characteristic humour and optimism, "We have advanced a little, fifty years ago the Editor would have been burnt as well". There were articles on homosexuality which are enlightened even for this day and age. Indeed no knowledge was scorned that was related to the liberation of man's spirit, and it was one of the endearing features of these pioneers that they believed that once the light was revealed everyone would then follow it.

However, quite early on they saw their mistake. The New Education Fellowship has always had a genius for stock taking. In an editorial of 1936 we find this reflection: "When the NEF first formulated its educational principles it expected the fairly swift emergence of a type of society in which an individual reared according to those principles would develop for himself a free and good life. Things have not happened that way.



'No villain need be. Passions spin the plot. We are betrayed by what is false within'."

In short, the New Education Fellowship was growing up. It became no longer possible to talk of 'new' and 'old' as a good idea opposed to a bad, because we could not any longer think of good and bad in those absolute terms. The New Psychology was becoming better understood.

### Coming of age

It was in 1936, the year of the Cheltenham International conference, that the NEF celebrated its coming of age.

It has always seemed to me that we were fortunate at this time to have an Editor who was temperamentally well fitted for a task which involved the bringing together of idealism and realism. I think it was a certain down-to-earth quality in her that drew me into the Fellowship. I remember an occasion at the Cheltenham conference. I was overwhelmed by great people and wonderful speeches, and to tell the truth I was overawed by Clare Soper and Peggy Volkov as they directed these formidable gatherings. They appeared to me like strange incarnations of Miss Beale and Miss Buss — "How different from us". I was quite wrong, of course. One day I crept into a corner to escape from it all and there was Peggy, alone, reading a 'thriller', oblivious to the strenuous purpose around her. She looked up as I was turning to go away and said, "Why don't you come and sit down and have a bit of peace?" From that moment I felt safe in the Fellowship.

No doubt this even and often ironical disposition helped her to steer the magazine through the war years which forced her to work in her home at Chiswick, as the London office was bombed. She has had three children



1958 Tirlemont

to bring up, as well as 'The New Era', and the proverbial 'shoe string' really applies here. At the same time we must always remember her sister, Miss Webb, who may not be known to many readers. The wonderful virtue of 'Doolie', as her friends call her, is that she is always there giving support in so many ways — and not least in supplying a critical yet sympathetic audience to test out material upon. Miss Webb read English at Oxford, and Mrs Volkov read Russian at Cambridge. They are both scholars as they are both country women at heart. Together they saw the war years through, and they have shared both family responsibilities and the ups and downs of the Fellowship and its magazine. And so have the three daughters!

What is so striking about the war numbers is their concern with all the practical problems such as evacuation, air-raid precautions and billets, along with a compassion for children in their conflicts, intensified by the war. 'The homesick child', 'The uprooted child', 'The deprived mother', 'The problem of the young child' — these are some of the titles appearing with their authors Barbara Low, Susan Isaacs, Donald Winnicott and John Bowlby, now so well known. 'The New Era' published them, we must remember, in 1940 if not earlier. As the lights went out over parts of Europe and Asia and a number of countries represented at Cheltenham went underground as it were, so the essential humanitarian beliefs of the Fellowship were kept alive by this inward effort of understanding which was brought to the magazine in this way. Mrs Volkov has always had a capacity for finding the right people at the right time.

### A period of adjustment

After the war, as we know, society underwent great changes and not least the educational system. We were not so much faced with problems of reform as problems of adjustment, which can perhaps now be best understood in the biological-psychological sense described so fully and vividly in November 1959 by Professor Tibble in an article on 'The concept of adjustment'. He quotes a remarkable passage from Samuel Butler in 'The way of all flesh' which finishes, "A life will be successful or not, according as the power of accommodation is equal or unequal to the strain of fusing and adjusting internal and external changes". At first the new educators had tried to bring about change, later they had to learn how to adjust to changes which in some ways had perhaps overtaken them. They came to realize that they were no longer in a small minority: the state schools were taking over a good deal of their theory and practice. The editorial of a number of the magazine in 1939, devoted to work in these schools, speaks with astonishment at what had taken place: "Thirty years ago this copy of 'The New Era' would have seemed like an account of the state school system of some quite imaginary state". It is remarked upon that the teachers seemed to follow their experiments as a matter of course and did not feel themselves to be pioneers, trail blazers or in any way exceptional people. We should add to this that it was also becoming more generally accepted that children should be helped in their maladjustment as well as in their adjustment. Mental health schemes went hand in hand with the Welfare State. . . .

The scope of the magazine widens considerably in these years as it takes on the task of reflecting the day to day work of education in all fields. It keeps pace with the psychological, social and medical services for schools, with administrative change and the emergence of Comprehensive and Secondary Modern schools. The adolescent gradually comes more into view, partly because we could speak with more authority about the older child once we knew about the sources of his behaviour in early childhood. 'The New



Era' has never at any stage of its existence lost sight of the child under five, and some of us think that this fact goes a long way to explain its continuity. Moreover not only was it so often early in the field (as it was for example over delinquency research), but it went on developing more and more aspects of any topic that seemed likely to be of permanent significance; for instance, children's play has been most exhaustively and expertly treated over many years. It is not possible here to describe the wealth of material that the magazine brings together on subjects of pressing importance to teachers, such as intelligence testing, examinations, backwardness, special education, mass media, to mention only a few. No wonder that it is used so widely in training colleges and departments of education as a springboard for group discussions. However, the layman has had as good an innings as the expert — the amateur as the professional. So long as a writer makes himself clear and has something to say his article is seriously considered. Mrs Volkov's strong regard for clarification was very valuable at a time when the magazine came to probe and examine more perhaps than it had needed to before. . . .

And so it has come about that the teacher in order to adapt himself to the classroom situation must perforce to some extent take the situation into himself and view his task in relation to his own psyche. This achievement would inevitably place both the teacher's authority and his own creative abilities in a new light. I am reminded at this point of the discovery made by the hero in T. S. Eliot's play, 'The Family Reunion'. He had thought of his Aunt Agatha as the completely strong kind of person. "But now I see" he says, "that life is a common pursuit of liberation". This sentence can be used to set the stage for a description of the next phase through which the Fellowship has passed and is still passing, in its work; and it is one in which Jim Annand and Peggy Volkov working in the closest co-operation have exercised gifts of a highly imaginative order.

#### **'The common pursuit of liberation'**

The past twelve years have seen what might be called 'the creative conferences', the first of which was held at Chichester in 1951, followed most notably by Coventry, Askov, Denmark, Utrecht and Delhi. Lectures and speeches gave way in the main to small discussion groups and/or creative groups in painting, modelling, writing and movement. Through this work the question of authority came to the fore as a 'here and now' situation. In fact the Fellowship had become itself a laboratory. One of the most unusual and profitable small conferences run on these lines is recorded in 'The New Era' of November 1955. It was designed to examine the aims and techniques of school inspection and was attended by twenty-nine inspectors of schools from fourteen countries, and placed under the highly skilled leadership of Professor Ben Morris. Later, Mr J. C. Ackermans, a state inspector in the Netherlands, remarked in his account of the proceedings. "I wonder whether too many participants travelled to Chichester in a mood of 'Authority', that is to say, thinking along lines which have become so familiar to us that we no longer see them as lines? If so, we needed a certain switching over before we could think on the same lines as the NEF. Looking back on it, the NEF certainly put into practice a wonderful piece of practical new education at this international gathering". It is fascinating to trace in his article how gradually the aims of the conference dawned upon its members when they discovered that what at first had seemed to them lack of organization had been a structure of another kind, and that "the tone and technique of the conference were **purposely** held permissive". (The author's emphasis)....

In 1955 some of the founder members met together in Weilburg for a stock taking. Their views and reviews

are given in the February number 1956. Harold Rugg wrote there of the change from child-centred education in the 1920's to child and culture centred education in the 1950's and the need to grasp the fact — he was quoting from Zilliacus here — "that the individual and society are one as the leaves and the vine". But I do not feel that the people at Weilburg had grasped what Zilliacus came to see in Denmark and what has already been spoken of here, that we are entering upon a further stage in which we find the teacher not only face to face with his pupils and with the community, but also with himself; that there is within each of us an adult-child relationship which makes all learning reciprocal. Again, Dr Rugg noted how we had moved from a concept of freedom which might be interpreted as 'taking off the lid' to one of freedom through control, from a too close reliance upon intuitive understanding on the part of the teacher to a deeply grounded bio-social psychology, from self-expressionism to a concept of form and structure. One can detect here the tendency to swing from one direction to another which so often overtakes reformers, as though one became strong through repudiating a former self. I do not think that this swing truly represents either the position of the pioneers, the fundamental concept of adjustment, or the maturity of the new ventures just described. It was the initial drive of the early movement that freed the child enough for us to know what he was like, and in some cases that no doubt included taking off a lid or two. We have to face the truth of Mrs Ensor's clarion statement: "Any one small act of freedom can do something very important."

The concept of control is certainly integral to freedom, but is this the same thing as freedom through control? It is not until we submit ourselves to a creative purpose that we know where true control lies; we can so easily exercise compulsions that look like control in order to escape the hazard of being ourselves. Creative and permissive groups uncover these truths, and it is the belief of many of us that in the work of the last twelve years the New Educational Fellowship and 'The New Era' have taken our educational ideas into the most searching and challenging area that they have as yet entered. How grateful we should be to Peggy Volkov in particular that she is not prone to shirk the true complexity of an idea!

#### **People, places and nations**

One of the most important things about the NEF is that it is a fellowship. So much has been engendered through exchange of ideas, and one wonders how many lasting friendships have arisen from within this association. Peggy speaks for herself in a letter I received from her recently: "Glancing back through the bound volumes I realize what a wealth of friendship the work has brought me — all so solid and part of my life". How has it come about that she is so much a part of our lives? Certainly she is not an effusive person, not in the ordinary sense perhaps even sociable. She does not link up with people for the sake of linking up but rather for the sake of something in humanity — in the bones of it. It is the same about places. She has little sense of direction, often gets lost, and yet she is at home quickly in any part of the world. She rarely waits for introductions in her travels because she takes it for granted that being alive and aware is in itself the best introduction. There are no elaborate preparations for her journeys: she steps out of her house with one small suitcase ready for anywhere in the world. However, she does not assume that everyone will like her or that she will like everyone, and she respects reserve, for she is herself shy. . . .

It would be difficult and perhaps invidious to estimate through mentioning names what the Fellowship owes to the personal bonds that Peggy Volkov has made amongst its members far and wide, and I do not



think she would want me to try. What we can do is to look at the names that have appeared in 'The New Era' during her term of office — what riches! — and to realize that most of these became known to the Editor personally in one way or another. And they represent only a section, though probably a major section of the people with whom she had contact. It is of course tempting out of justifiable pride to make a list of all the people now famous who have used these pages to test out their ideas — or, as Dr Myers has put it, "to talk into!" But the Editor is just as proud of those teachers, not famous, whose contributions have made education something vital and teaching a profession to be sought after, not slighted.

#### **In conclusion: the Editor's method**

So it will have become clear that in this article people are mentioned on the whole as examples within an argument and the search for trends; though I am only too aware that I have not done justice to all the many facets of the magazine. Again, I could not give everybody's 'New Era' — nor everybody's Peggy Volkov. I have given my own, though as I said at the outset there has been an objective aim in view as well, in trying to show how Mrs Volkov's method of editing and guiding is bound up with the development of educational ideas in general. It must also be obvious by now that I have not attempted here to weigh up the shortcomings of the magazine or to write a general critique. It is often pointed out that the quality of contributions is uneven, and there are no doubt many people who would have liked emphasis to be differently placed. Perhaps it is most valuable, however, to regard these matters in relation not to separate numbers but rather to the magazine as a whole. One criticism has been that not enough space has been given to articles from the Sections abroad. The Editor is of course dependent to a large extent upon what she receives, and it is to be hoped that the scheme now afoot for Associate Editors in the various countries will solve this. But it is not simply a question of representation. Fundamentally it is a literary problem — how to keep ideas in perspective from different countries and in different languages. This principle of composition was important to Mrs Volkov, she not only tried to apply it to each number but to 'The New Era' as a whole. This one realizes as one looks back. The contributions dove-tail and become part of a continuous story.

Again the magazine has been criticized for being too British. Yet when one takes it over the years one is aware of its strong international character. Mrs Volkov had a way of placing articles so that they created anticipation as well as reflection. Before the international conferences she would invite key people from the country and within our own membership to write about its culture and education, then afterwards a selection from the addresses and discussions that took place would gradually be published. I remember that before going to India I gathered up the articles from past numbers and was amazed to find how much there was by way of introduction to its people and culture, its schools and colleges. Dr K. G. Saiyidain, President of the Fellowship at the present time, and Education Secretary to the Government of India, has been a contributor since the 'thirties. If one were to collect his articles alone one would reap a rich reward. He reminds us, in a message written in 1958, that "some of the great Indian thinkers like Tagore, Gandhi, Iqbal, Radhakrishnan and Zakir Husain have all made valuable contributions to the philosophy and ideology of New Education over the decades. Yet no one has made a more compelling impact than he. This pattern of gradual entry into the educational thought of a nation has been repeated with many other countries. Indeed 'The New Era' is a useful source for studies in Comparative Education.

I was present recently during a conversation in which Mrs Volkov was asked what her chief criterion was in accepting material and she replied: "I try not to publish anything that absolutely bores me". This is perhaps the key to her method. She wants to be a good audience and puts pleasure in reading above advocacy. The joy that she herself finds in books and the catholicity of her tastes are reflected in the Review Section of the magazine. An enormously rich field of literature has been covered throughout the years, having to do with all aspects of Education in home, school, and society; but more than this, for we also find titles such as: 'Aeschylus in Athens' by George Thomson, 'Florentine Paintings' by Kenneth Clark, 'Annals of Innocence and Experience' by Herbert Read, 'The Ascent of Everest' by John Hunt — books chosen to satisfy the cultural interests of the teacher. We have further evidence in this Review Section of the Editor's skill in matching the man to the occasion — in this case, the reviewer to the author.

What did it feel like to be one of Mrs Volkov's contributors? I can only speak for myself. She was of course a bit of a task master, yet not in the least bossy. At first I used to jibe when my style was criticized and many of my statements were challenged, but I came to see that this was part of her search for the good composition, which for her was fundamentally a search for the best in another person's mind. I realized that one was expected to argue and hold one's own so long as at the same time one was ready to accept the advice and guidance of a skilled editor and scholar. One emerged from the struggle not only with a better article but with more of oneself in it. For with the discipline went much comfort and praise, especially encouraging from that most melodious voice. An untold number of writers for 'The New Era' must have benefitted from this guidance, so that their daily work became not only more valuable in their own eyes, but the basis for new educational ventures they were no previously aware they could attempt. . . .

Marjorie L. Hourd.



## Achieving Communication in School

James Breese

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"All we did when I was at school was sit and listen to our teachers, we never had any discussion". I have heard more than one graduate student teacher express sentiments similar to those. However my own experience when going into schools as a visiting education counsellor indicates strongly to me that adolescents appreciate people who will listen to them and are prepared to understand their ideas and feelings. McPhail's<sup>1</sup> research for the Schools Council Moral Education Project is further evidence that pupils like adults who are prepared to listen, whether these adults be their parents or their teachers.

The fact that I was myself educated in small schools, both under 300 pupils, in which all staff probably knew all pupils, did not leave me as a young graduate nearly 30 years ago with the same sort of regrets about my own school that some of my present graduate students have about theirs. One remembers quite vividly several double periods with our Lower Sixth Classicist in which world and school politics were freely discussed. One remembers the Headmaster himself, a dictatorial tyrant in many ways, who would invite us to his study for discussion and would even reveal to us that beneath the authoritarian exterior there lay considerable humility and even some insecurity. My contemporaries and I knew our masters as people and we would not really have welcomed outside counsellors or special discussion group sessions. But schools were smaller in those days and the fact that my second school was boarding helped to give a sense of community. Discipline in the school was probably fairly strict, but I do not think we thought of our masters as anything but approachable. We had confidence and we had trust, and life thereby was made comparatively easy for us. Even the pupils who did poorly academically had no fears about not getting good jobs. Good examination results helped the image of the school, but they did not really worry individuals all that much.

"All he does is lecture at you". The words are those of a fifteen year old talking about her housemaster who had 400 pupils in his house, one of five houses in a school of 2,000 pupils. Derek Miller<sup>2</sup> who writes of the case history of the girl states that staff had had no training in the techniques of talking with children in individual interviews and that many of them were apparently unaware that the sheer size of the school was quite overwhelming to some children.

Nevertheless even if schools have to be big there is no reason why they should not be humane, understanding and helpful institutions. It should be possible to break them down into smaller manageable units, to have 'mini' schools inside the one big school. Bigger schools should mean more and more varied facilities and far more flexibility over school subjects and schemes of work. Larger need not mean worse.

But each child needs to be felt needed. Each child needs to be felt capable. Each child needs to be felt responsible. Some will clearly learn more quickly and more efficiently than others, whether classes are streamed or unstreamed. It is folly to think that by altering the organisation, problems of children's motivation will necessarily be solved. The teacher who is stupid enough to give the C stream the impression they are less worthy of his time than the A stream will be no less liable to insult less able children in an unstreamed class. You do not stop teachers humiliating children merely by reorganising the system.

But because it seems there is not always trust between parents and children, nor between large groups of children and teachers, there is I think a deep need to structure situations in schools so that the adults there, the teachers, can relate to the children in small meaningful groups. There is need for the children to see teachers as people, as fellow human beings, if you like, rather than as distant feared or hated creatures from a different world.

The fact that the adult has lived longer and has perhaps studied some aspects of life fairly thoroughly makes him more experienced,



more expert than the child. But expertise can get in the way of communication. I myself often have considerable difficulty in understanding the writings of sociologists or statisticians. The former have vocabulary which uses long abstract words in a technical sense. The latter have a mastery of symbols that they use as shorthand instead of words. It is not so much social class differences that cause the problem of communication between teachers and taught; it is rather that the former are experts and the latter are novices. This is much more the problem.

In the small group the teacher is made aware of these difficulties of communication. He cannot then avoid seeing how his expertise stops him getting through; and he then modifies, simplifies, until finally he is understood. But he needs to be able to spend quite a lot of time with the small group. It is not sufficient to divide a class of 32 into eight small groups of 4 and spend nine minutes with each group during a 70 minute double period. Pupils need more sustained help than this.

On one occasion this last year I took a lesson which I uphold as a model, a lesson which I would like to see copied wherever there are children, and wherever there are schools and adults prepared to play a part in enabling there to be meaningful communication. I had written some material which I wanted to try out with fourth year pupils in a Comprehensive School in a fairly poor part of London. It happened that two of the teachers in the school were also interested in the material and that to the particular class I was due to teach on this particular occasion there were attached two students from a College of Education. So I was able to arrange for the other four adults and myself each to be with a group of about four or five young people. We were lucky in that we were in the school library which was roomier than many of the classrooms and had tables around which five people could sit comfortably. The subject matter of the material was Competition. Each group started reading the material until one member found something he or she wanted to discuss in it. Soon all five groups were busily engaged in talking, talking easily and

naturally, as people to people, the adult fully accepted as part of the group, maybe the authority in the group, but in no way having to impose and act in an authoritarian way. There were no raised voices, there was no shouting, just shared ideas which perhaps helped to give individuals in the group a different perspective from their original one or which could be challenged or extended, or could serve to start some separate train of thought. The adult saw the point of view of the youngsters. The youngsters were able to see both his and each other's. The atmosphere in the room indicated purpose and responsibility.

The material was on Competition, but in my group discussion ranged quite widely and we finished by talking about what it must be like to work in a small as opposed to a large organisation: how in the former one probably knew the boss and could see him actually working. One was thus not apt to resent the fact that the boss was earning more money than oneself. In a large organisation however one might not even know the boss and would never be sure whether he really earned his money or not. I was able to relate some of what they were saying to the school situation as they knew it; it was safe and quite reasonable to do so since, though it is quite a large school, it is one where the Head makes himself known to pupils and is often seen teaching.

As far as material is concerned, I would stake as strong a claim for psychological studies for fourth and fifth formers as for the now quite fashionable social studies. In another group in the same school where a similar method was used to discuss jealousy a boy denied that any jealousy existed between his elder brother and himself. He said he could hold his own with his brother at football and table tennis and his brother did not mind his winning. He then proceeded to tell the group how his brother would keep on pinching his drink of coffee or coca cola and consuming it in addition to his own. The boy began thus to see that his brother might well have feelings about being beaten in games, feelings which showed themselves not overtly but covertly in the stealing behaviour. Other topics like ag-



gression, fear, guilt, love are all vital in life and ordinary living. There is room for them to be considered in school, not just academically and objectively, but in relation to the actual experience of members of the group. We all have fears of one sort or another. It is a comfort to the boy who is terrified of spiders to learn that he is not the only one.

Because such topics as aggression, fear and the others mentioned are familiar to all adults, I would personally be happy to have parents as well as college students joining such groups of fourth formers and discussing in small groups as in the lesson I have described. Parents need to be able to relate to youngsters in a meaningful way. Their own children are beginning to draw away from them around the age of fifteen, but there is still the need for meaningful relationships. I am reminded of the seventeen year old who

once told me how he got on much better with his grandparents than his parents. But so often nowadays grandparents live far away, indeed all relatives are far away. But the parents of one's peers are near. They could provide the source. As a graduate student told me not so long ago, it is not always easy to talk to one's own parents. Thus I would like psychological studies carried out with the help of parents and other adults, each with a group of some four or five pupils, working under the teacher, for mutual and meaningful discussion. In the lesson I have referred to I was certainly encouraged by one of the student teachers who took part who said it was one of the best lessons in which he had participated.

#### References:

1. P. McPhail et al., 'Moral Education in the Secondary School', Longman, 1972, p.33.
2. D. Miller, 'The Age Between', Cornmarket/Hutchinson, 1969 p.5.

## Books

### Compassion: toward a Science of Value

William Eckhardt

Canadian Peace Research Institute, 119 Thomas Street, Oakville, Ontario. c1972. 271p. plus appendices and bibliography. \$3.30 (paperback).

Arnold Toynbee wrote in 'Surviving the Future': "All the great historic religions and philosophies have been concerned, first and foremost, with the overcoming of egocentricity. At first sight, Buddhism and Christianity and Islam and Judaism may appear to be very different from each other. But, when you look beneath the surface, you will find that all of them are addressing themselves primarily to the individual human psyche or soul. They are trying to persuade it to overcome its own self-centeredness and they are offering it the means for achieving this. They all find the same remedy. They all teach that egocentricity can be conquered by love."

To the author of this book, the goal of human life is to move individuals and society to a state which he calls **compassion** as opposed to compulsion and conformity. This is man's true state. In the introduction to the book, Eckhardt states his thesis: "Compassion, as conceptually defined by the great philosophies and religions of the world, and as operationally defined by the empirical studies reviewed by this book, is highly recommended as a rule or norm for measuring all other human values, scientific theories, empirical facts, and social practices, because compassion is empirically associated with human development and mental health vs. fascism, and because it is axiologically consistent with the principle of coherence and its standards of universality, eternity, unity, honesty, and freedom."

Eckhardt believes, however, that, as constituted at the present time, neither conventional religion nor the traditional sciences measure up to the value of compassion, but seem rather in the service of conformity

at best or of compulsion at worst. Only by developing a science of compassion can men be set free from the compulsion to destroy one another.

The book is divided into three parts: Part 1 deals with the philosophical and religious foundations upon which compassion rests; Part 2 deals with empirical studies, summarizing a wide range of research studies having to do with freedom and equality, altruism and egoism, humanism and positivism; relations among man, science and values; relations between attitudes and behaviors; changing attitudes and behaviors: Part 3 is devoted to axiological, practical, and theoretical implications and a glossary on the meaning of values.

The appendices give samples of a Canadian and a cross-cultural questionnaire dealing with values and valuemaking. The bibliography is long and lists standard works on philosophy, religion, and psychology, both older and current writers

This book is convincing in setting forth what many of its readers already believe: that for individuals and for societies the great need for today is for a science of values which will move the affairs of human beings in the direction of compassion, enlisting science in realizing the high goals set forth by the great religious leaders and philosophers. While the author believes such a value system is lacking in modern society, he believes it is possible to evolve such a science through the proper research.

The evidence that such research is going forward leaves the educator optimistic that eventually the search for the 'higher values' of compassion will provide him with the guidelines which will give him direction for every day class room activity. The book also leaves the teacher with some feeling of despair as he remembers the reluctance of modern systems of education to recognize the importance of basic values.

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## Television and the People

Brian Groombridge

Penguin Education Special, 1973.

How can television be transformed from a personal narcotic into a vitalising community-involving experience? This is the question which Brian Groombridge answers in this study of current BBC and ITA standards. The cause of participatory democracy which he espouses is presented as an antidote to a creeping autocracy masquerading in a deceptive veil of constitutional democracy.

The charter of both broadcasting authorities to 'educate, inform and entertain' has been interpreted as a set of objectives in ascending order of importance. Without the explicit intention of getting people to think, Groombridge rightly thinks that, in essence, TV presents a kind of chimerical kaleidoscope of events which are never given a chance to impinge upon our own sense of reality. Constant coverage of guerrilla warfare in Belfast needs elucidating not so much by over-exposed tele-pundits as by those immediately involved.

The argument in the book draws on successful attempts in other countries, particularly America and Sweden, to base certain programmes on viewing posts — groups of local people who provide feedback and instigate discussion on the problems raised in the series. Groombridge has various interesting suggestions to make as to how the potential of television to change society through audience participation can be realised. He also mentions some rudimentary British efforts in this direction, notably 'Living and Growing' (a sex education programme) and 'Heading for Change' (in-service for teachers interested in educational management). Both were regional transmissions and both liaised closely with a number of independent agencies during prior research and through the subsequent programmes.

With television reaching the vast majority of homes in Britain, its role as educator has so far been underplayed. Groombridge does not make clear the necessary distinction between 'educate' and 'inform'. At present TV news and current affairs programmes inform us in an entertaining way or, more accurately, because of the exigencies of a visual medium, entertain us in an informative way.

In this respect television is far more limited than radio. The Open University, for example, has so far failed to exploit the particular merits of television. In trying to avoid the extremes of arid academia and excessive visual effects its image is more of a bureau of information than the innovative educator that it really is.

If television is to be anything more than a brave rescue operation for the educationally disadvantaged it must co-operate more closely with the other media, with schools and with the public. Brian Groombridge has written a stimulating and coherent prologue to a development in communication which might hopefully change from a distant 'Aunty' and her upstart cousin into real members of the family.

Colin Palfrey.

**Colin Palfrey** taught English at two Grammar schools. Started up an Adult education centre, teaching part-time in the adjoining Secondary Modern until the centre was thriving. One year in University of Hawaii studying the effect of adult education on social and racial integration. Lectured in Education at Redland College, Bristol, and now writing a doctorate dissertation on 'Education in Prisons' at University College, Cardiff.

## Public Relations for Public Schools

Doyle M. Bortner.

Schenkman Publishing Co., 3 Mount Auburn Place, Cambridge, Massachusetts (USA), 1972. Price \$10.95.

"Schools cannot avoid public relations. The people will inform themselves about their schools and will express opinions concerning their effectiveness regardless of whether school officials take positive steps to interpret them. The only choice open is whether school public relationships will be planned or accidental, organized or slipshod."

With these words Dr Doyle M. Bortner introduces his extraordinarily comprehensive, brilliantly perceptive and remarkably well organized program for effective, useful and positive public relations in the schools. Broad enough in scope to encompass the full range of problem areas — real, imagined or potential — the book is detailed to the point of precision as, for example, suggesting twelve specific reasons for the success of local parent-teacher associations and then going into even more specific detail when subsequently pointing out probable reasons for failure of such important organizations.

In this effort to provide both a practical guide and a theoretical foundation for the establishment of effective programs of public relations in urban schools, Dr Bortner discusses the complex and varied roles of parents, students, community organizations and, of course, staff — with special attention to the suggested position of Director of Public Relations. He points out that the nature of the Director's duties and responsibilities will depend on a number of factors but will in essence be determined by the perceived needs and understanding of boards of education and superintendents. He then goes on to offer a thorough analysis of the value of the position and the program and sets up a complete plan for implementation.

But Dean Bortner does not limit his discourse to the narrow confines of the specific title. Rather, he goes on to build a convincing case for a broad view where public relations are concerned, delving into virtually every aspect of school life and normal school operations and indicating in a clear and concise manner how the public relations aspect of each situation can be more effectively utilized, emphasized or channelled to operate to the greater benefit of all concerned.

In one especially interesting chapter, the unique nature of the large urban community is explored, with Dr Bortner presenting an overview of the general urban concerns along with the more specific educational problems with which schools must be involved and which, Dr Bortner feels, are the natural offspring of the complex sociological, economic, geographic and political problems of huge and changing cities. As is typical of every aspect of this book, this study is keenly to the point, sharply analytical and very definite in its suggestions and conclusions. Dr Bortner does not mince words and nowhere does he hide behind ambiguous phrases in expressing his views, as in the example of his feelings on the support provided to floundering administrators in rapidly changing urban schools: "And, by and large, the very source from which guidance and assistance should come, the State Education Department, has been unprepared for the challenge, due to its traditional orientation toward rural and small community problems."

'Public Relations for Public Schools' is ideally constructed to serve in a variety of ways — from its possible use as an effective handbook for harried administrators who in their busy day seek fast answers for pressing problems, to use as a comprehensive text-



book for those seeking careers in the field of educational administration. It can offer valuable assistance to anyone interested in the field of public education and would prove invaluable to those concerned with urban education and its problems. Certainly, any citizen who serves or hopes to serve as a member of a lay board of education should make this book required reading — for, as Dr Bortner so astutely points out, “too many boards of education and school administrations wait for the attacks of extremist groups to frighten an apathetic public into action instead of taking the initiative themselves through a planned and continuing public relations program.”

‘Public Relations for Public Schools’ has arrived on the scene at a time when free public education seems threatened as never before. It offers invaluable insights along with positive suggestions for change and improvement. It is important reading which I recommend highly.

Richard A. Klein,  
Principal: Music and Art High School, New York City.

## The Sociology of Education

**P. W. Musgrave**

**Methuen Paperback, 1972. £1.30.**

There are three academic disciplines that increasingly have to be read, appreciated, digested, and understood by those in day to day contact with children — Psychology (especially developmental and child psychology), Sociology and Child Psychiatry. In this book we have for the beginner in Education the sociologist's contribution. Shortcomings can easily be pointed out in any book that attempts to cover a very wide field as this one does. There are references to many other fields of knowledge — social psychology, child psychology, educational psychology, etc., and one immediately begins to think of the boundaries between disciplines as being very blurred and hazy and as offering fruitful areas for multi-disciplinary investigation.

When the first edition of this book was published in 1965, I think it was the first British text-book to be published on the sociology of education. Since then, however, there have been a number of books that have attempted to cover the same field (e.g. Ashley Cohen and Slater ‘An Introduction to the Sociology of Education’, Macmillan, 1970, and Oliver Bank's book of the same title as Musgrave's). So quickly has knowledge expanded in this area since 1965 that a major revision of Musgrave's book was necessary. The changes introduced in this second edition have now made it, once again, one of the most appealing introductions to this field.

The changes brought about include information about the social and cultural influences on educability, the greater sophistication in understanding, and recognition, of social class, social deprivation and the cultural power of the school in influencing achievement (when now we know the ways in which the school seems to reinforce social class effects). Particularly valuable additions for the newcomer include comments on the mass media and of an extended treatment of the sociology of the school, especially in the chapter on the sociology of the curriculum.

All in all this is a valuable second edition which compresses a very much larger amount of material than appeared in the first, but very successful edition and represents a quite impressive achievement. It offers an excellent chance to the student to replace the brevity of some of the references with more extensive explorations in depth.

H. J. F. Taylor.

## The School Counsellor

**Ken Williams**

**London, Methuen, 1973, £2. And Education Paperback 95p. Distributed in USA by Harper & Row Publishers, Inc./Barnes & Noble Import Division.**

The fluent and lucid style of this book makes it a pleasure to read: which is to say something since Ken Williams encompasses discussion of mundane details and problems of organisation as well as deeper questions of counsellors' motivation. His book is aptly interlarded with quotations from other writers, and with examples drawn from his own work at a comprehensive school in Bristol and from his journeys in the United States.

From his wide experience he discusses and clarifies the intricacies of educational and vocational guidance, of the merits of group counselling (initially forced upon some lone counsellors), and of the need for counselling the counsellors and other matters.

But it is of the greatest significance that Ken Williams plainly demonstrates that the roles of teacher and counsellor are compatible in one person.

Such have been the conditions and traditions of state-provided secondary schools, at any rate in Great Britain, that many pupils do not believe that the teachers care for, or wish to assist, them, whether or not this is true in individual cases. Indeed some people argue that a state system is bound to manipulate; and that it is impossible for its teachers to adopt a relationship, such as advocated by Buber, whom Williams quotes, in which they are capable of living through a common event from the standpoint of the pupils. Yet the counsellor, now an official member of staff, does just this: it may be, says Williams, that his “guiding principle is not so much the development of maturity in the integrated personality, as some simpler and older idea of love and compassion.”

That there is nothing in the function of teaching that need challenge this principle is borne out in Marion Edman's review in this issue. It is practised most obviously in the independent schools, both public and progressive, and in schools for specially difficult children where one might expect the reverse. Indeed Williams collaborates with teachers, not only individually, but in enlisting their participation in sixth form and other discussion groups. In this connection James Breese's article tells the same story, and the letters from Dormandy, Gillian Harris and John Hertslet, all written from the standpoint of a teacher, are evidence of concern and the exercise of pastoral care.

It is however yet to be argued in these pages whether education and therapy-by-psychologists must still be regarded as mutually exclusive.

On this aspect of counselling let us give Ken Williams the last words: “The objection to the teacher counsellor usually centres on the duality of roles involved and assumes that the authoritarian and didactic role of the teacher will lessen the likelihood of a child using the teacher as a counsellor . . .

If all the teachers in a school who were concerned with the pastoral care of their children could be seconded for training as counsellors and then be given some non-teaching time to exercise their skills, there would be no need for an official counsellor in a school. The danger of splitting the staff into bad punishing figures (teachers) and warm sympathetic counsellors would also be eliminated.

Antony Weaver.



# Letters

## CONTINUITY

Sir,

Having tried hard to overcome the apathy and the disinterest of children at school that often leads to hooliganism, it might be worthwhile to study and try out the method of continuity applied with considerable success mainly in East European Countries.

As every method, the method of continuity also has its problems. But on the whole it seems to work satisfactorily.

The basic idea of the method is exactly what it says — keeping up continuity, not to split up the teaching time into fifty-minute sessions, but keep up with the same subject during the day even for a week.

A teacher might have just aroused a child's interest and enthusiasm by the end of the session when the enthusiasm has to be switched off and a new interest turned on.

It is almost impossible to pick up the threads of interest next day, two days or even a week later.

It is surprising as well as gratifying how enthusiastic young people can become about practically any subject if presented to them in the right way, and provided continuity is kept up and they are not expected to become enthusiastic about something totally different as the fifty minutes are up.

Necessarily there will be the odd child who will be bored by the continuity of the same subject, but no method can suit every individual. With various interesting variations most children get to like the subject with which they become familiar. They come to regard it as a sort of personal interest.

The method of continuity naturally cannot be applied in an Infants' school where the most important subject is for the children to learn learning itself.

The method of continuity is designed to keep the interest of young people up even after school. They know about it and it becomes something they take a personal interest in. It might stimulate them to do some research. They might talk about it amongst themselves. It becomes a junior form of shop-talk which grown-ups pretend to get away from, but which nevertheless they keep coming back to, as it is their main interest.

C. Dormandy,  
Flat A, 4 Lyndhurst Gardens, London, NW3.

## THE MIDDLE SCHOOL

Sir,

Referring to Mr Williams' article 'The Middle School' in your July/August issue, I should like to comment on his statement that "The years from 9 to 13 cover the whole growth period from childhood to adolescence" and his assumption that these years are "the four most worrying, insecure and puzzling years" of children's "lives".

I, on the contrary, have generally found that 11 year

olds still inhabit Mr Williams' "inquisitive, activity-centred, indefatigable and highly imaginative world of the 8 year old", and that it is about 12 that some start to lose their bubbling confidence and become insecure and introverted. Having previously aimed to be part of a group, approved of by the teacher, excelling in various tasks, some now become primarily concerned in asserting their individuality, attracting the interest of their peers and shrugging off the subject matter of their lessons. These tendencies, natural results of 'adolescence', appear, as we all know, in different degrees in different children, according to their temperaments, physical development, home background etc., but they generally appear between the ages of 12 and 15 and particularly, I find, in the 13 to 14 age group.

Consequently, I feel that it is a great mistake to split a child's education at the age of 13. Mr Williams rightly argues in favour of "continuity of care based on personal guidance . . .", but surely the crucial age for continuity is 13 plus: if a teacher has known a child at his 'inquisitive-indefatigable' stage then a bond has grown between them which should be able to contain the awkward 'teenage' phase, provided that the teacher expects the change and is not hurt when enthusiasm shifts sometimes from him and his subject to friends and intrigues. (I have heard teachers say in bewilderment "Have you noticed how 3X are 'going to the dogs'? — They were so good last year". All that's happening, of course, is that 3X are growing up). If the children have grown to respect the teacher they will be able to externalise some of their problems in open discussion, drama (I teach English!) and personal writing. One or two may even wish to discuss personal problems with him.

On the other hand, the meeting between a 'new' class of 13 year olds and a 'new' teacher can easily start a vicious circle of mistrust. During the past year I have taught two parallel groups of 3rd years in a Comprehensive: one I had already taught for two years and in their 3rd year as well as written work we have held endless discussions and debates (often on topics raised by the children), we have made a television film and presented it to their parents, we have been on a visit and are planning a ciné film based on it. The other class, however, was new to me and it has taken a year of patience, cajoling, and firmness to build up an atmosphere in which oral work can be done — even now I don't feel completely happy about our relationship. I believe that the children's feeling of insecurity and inadequacy was projected on to me as a 'stranger' who had no right to tell them what to do, and yet they lacked the confidence to work independently on subjects of their own choice; they seemed afraid to show interest in the work in case I either thought I had power over them, or expected too much from them, and while wanting to appear grown-up individually, as little groups they reverted to childish behaviour as a defence so that any 'failure' could be safely blamed on the fact that the work set was 'silly'.

Of course I acknowledge that the above comparison partly reflects my own inadequacies: perhaps I was projecting my own sense of apprehension on to what I see I have called the 'other' class. But even so, the adolescent's insecurity appearing as recalcitrance should, I think, receive particular attention: unfortunately we are not able to have the small classes which would help confidence to be built-up much more quickly, but at least by allowing a continuity of relationships between a class and even a few of its teachers during the 12 to 15 phase we can help children over what I believe to be extremely puzzling years in their lives.

Gillian Harris (Mrs),  
Flat 2, Rosefield, The Park, Sidcup Kent.



## WHERE SHOULD SCHOOLS END AND HOLIDAYS BEGIN?

Sir,

For some time now I have been involved with an organisation in North Islington, which provides facilities at various places during the holidays to which children can go to keep themselves occupied. These centres are far less structured than schools and admittedly tend to have a better ratio of adults. But one wonders why it is necessary to have volunteer organisations take over during the holidays, when the whole 'Education Organisation' is lying dormant.

Would it not be more worthwhile to the community, as a whole, if the 'Capital Investment' of School Space, expertise, etc. were to be utilised during the holidays. Children need holidays; but would they if their day was not structured as it is at present. I fully agree that as things stand, a child needs to get away from the strain of being in school, of unnaturally being confined more or less to one room day after day. I know there are some schools where the day is less formal, but they are far outnumbered by the others. Teachers need holidays, agreed, but is it necessary for them all to be away at the same time. The ratio of children to teachers would be thrown out of balance, all the more reason why teachers should be paid more so that more, and better, people are attracted to teaching. As things stand at present teachers have very little opportunity for a one-to-one, or one-to-two relationship with children; if we do, it is only for an extremely short period. The difficult children are rarely difficult when they have your attention!! An ideal ratio is that of a large family, one adult to six or seven children, perhaps extending to ten or twelve.

To revert to my theme of blurring together the edges of school and holiday activities. Could not the schools gradually unstructure themselves and creep into the holiday time? Why not several schools being given extra staff and being allowed to stay open the whole year round? The day itself should be more flexible even in our present schools. Why should a child be punished because its parents are either too negligent or are just unable to get it to school on time. If schools were not so rigid, I am sure that chronic absenteeism would drop substantially. At the moment a great deal of time and trouble is spent by the Education Welfare Worker to get a child to return to school, to have the same sequence of events happen all over again. At the Holiday Centres, a child is missed if he/she doesn't turn up, but nobody chides her/him. We have found that the juvenile crime rate has fallen in the area of our Holiday Centres, which I should think proves that children do not get into mischief when they have a place to which they can go when they wish to be occupied; but should they not wish it, they are free to stay away.

Once the teaching profession, and society at large, realises that the main purpose of 'Schooling' is to keep children occupied and out of mischief, and that any knowledge acquired is merely the spin-off, the sooner we will be able to get down to the process of vitalising what we do in schools without being hamstrung by the stupid examination system. The Free Schools seem to have, to some extent, found the answer, but as yet their ideas have made very little impact on the State System.

John Hertslet,  
33 Spencer Rise, London, NW5.

## ADOLESCENT SEXUALITY

Sir,

I had hoped that Josephine Leeper's letter about my article on 'Adolescent Sexuality' (April issue) might start up a controversial correspondence. As this seems not to have happened, may I clear up some confusions.

1. I am, at no stage, discussing irresponsible relationships or 'casual coupling'. If I were, I would be forced to deal with adult, rather than adolescent, sexuality. Nor am I concerned to 'recommend sexual experimentation'. To advocate adult acceptance of adolescent sexuality is not to recommend reckless behaviour.
2. Josephine Leeper is afraid that "bitterness and jealousies, the selfishness and humiliation" will overwhelm adolescents if adolescent sexuality is accepted as an aspect of growing up. Here, I suggest, she is entirely wrong. Adolescence is the period when emotional life surges forward. If properly encountered then, negative emotions are educable, and control can be learnt. **Under-exercised emotions at the adolescent stage pave the way for emotional disaster at the adult stage.**
3. Again she is wrong when she suggests that there is no effect on marriage of adolescent celibacy. Recent research is showing a link between a prudish upbringing and sexual incapacity in marriage.
4. Josephine Leeper wants me to be specific about age and boldly states what is, and what is not, possible at certain ages. Lucky her, to be so confident. In fact, maturation levels in adolescence are extremely widely spread, physically and emotionally. Shakespeare's Juliet was 13. He knew that a girl of 13 **can** have a passionate and committed relationship. The age of consent in this country is 16, but girls are fascinated much earlier than that by their role as young women. There is **some** hope of containing the 13-15 situation **if** we are seen to accept adolescent sexuality for the later teens. If adolescent sexuality is seen to be totally rejected, then we can be assured of an explosion of revolt in the 13-15 age group.
5. Josephine Leeper ignores the obvious fact that if we do not permit sex-love relationships prior to marriage, and we succeed in our intentions, then what we shall get is sex substitutes. She may think that from five to ten years of fantasy/masturbation is an admirable preparation for the sensitive, passionate reciprocity that is at the heart of a successful marriage. I don't.

James Hemming,  
31 Broom Water, Teddington,  
Middlesex. TW11 9QJ.



## Kirkdale School\*

John Powlesland, London

Kirkdale School opened in May 1965 with four pupils and two teachers; its premises were a large Victorian house in Sydenham, South London, with a half-acre of beautiful garden. It was the result of the optimism and determination of a small number of people, who were not completely happy with the state provision in education, and who overcame a series of difficult problems in their hope of creating something better for their own children and others; they were helped more than anything by acquiring the resources, financial and otherwise, of the previous New Sherwood School. Nevertheless the School's existence was in the balance for some months. The new School could not be properly established until it had pupils and people would not send pupils until it was properly established. Only two more appeared before the Summer, but in September eight more names were added to the register and we began to feel that we really had started. Since those early days lack of finance has been the only serious threat to the School's continuance. We have kept friendly relations with neighbours and with the local authorities; we have always managed to find good teachers, sometimes at nominal salaries, our reputation as a School has grown in many quarters.

What then were the principles on which Kirkdale was founded? It is not easy to define these. partly because our practice and belief have not stood still during the last eight years, but have been influenced by many of the teachers and others who have been associated with the School. We can, however, say some things. We believe that children of all ages should be given a wide choice in their day-to-day activities, even to the extent of not taking part at all if they wish. This means that we do not like formal time-tables. We also think that the content of the children's learning should be more closely related to their immediate needs and interests than is often the case in more formal schools. We believe strongly that learning can and should be enjoyable. We are also concerned that our pupils should have more experiences of a social kind than they are likely to get by spending long periods in classrooms. We try not to condemn any kind of conduct, though we do of course protect children from hurt, physical or otherwise. In this way we hope that the pupils will learn not to fear their emotions, anger, depression etc. This means that adult authority lies in greater knowledge and experience, not in any assumed right to command and to punish. We reject punishment altogether, as it often appears in schools, but we attempt to resolve difficult situations by discussing them at school meetings, which

all staff and children may attend. We have found that our children do not often destroy things and do grow to respect their School environment because they feel it belongs to them. Furthermore we do our best to keep up with the most recent developments in educational practice and to incorporate them in our own, if it seems desirable.

Has the reality lived up to our hopes? It would be too much to expect 100% correlation; but at least our teachers have honestly tried to put into practice the beliefs I have mentioned and in general we are happy with the results. We try to avoid having children with special difficulties, because we think we are not able to look after them well, but we have improved the outlook for several children with fairly intense emotional or behavioural problems. With approximately normal children we claim a high degree of success in helping them to be happy and well-adjusted. Our numbers have grown, though at present we do not contemplate going beyond 45 or 50, and the pupils are now in three groups, roughly aged under 5, 5 to 8 and 8 to 11. They move from one group to another when they themselves feel ready for it.

Many additions have been made since we started. The most prominent is our Hut, which is a builder's hut converted to a classroom. Parents bought the hut, dug the foundations for it and decorated it. Our grounds are now full of climbing apparatus, sandpits, fire areas etc. They are less beautiful than they were, but perhaps they serve a better purpose. The main trouble with them is that they are not big enough. We are faced with the need to leave our premises in two or three years' time, when the local authority takes over, but we have very good prospects of surviving. From time to time people become enthusiastic about increasing our age range beyond 11, but so far this has proved too hard. The move to new premises may be the occasion for this.

I have been asked whether Kirkdale has any value for education apart from what it does for its own pupils. I think it has. I do not spend time in attacking the state system, in which I know that many devoted teachers do excellent work, but I think it does contain serious faults, which Kirkdale has avoided to some extent at least. I also think that schools in general are moving towards more freedom for the children, less formal relations between pupils and teachers, a more vivid curriculum and things of this kind. Kirkdale has these things already and is a dynamic example of some at least of the best trends in education. How much more could the authorities do along these lines, commanding as they do so much money and resources.

\*This article is published in amplification of the item which appeared in the 'International Notebook' on Free Schools, 'New Era', September/October 1972.

### COUNCIL FOR EDUCATION IN WORLD CITIZENSHIP

For its 31st annual Christmas Conference, and following the UN decision that 1974 shall be marked as World Population Year, CEWC has chosen the theme: 'Anatomy of Youth'.

Doubly appropriate: first because young people, say up to 25 years of age, form the majority of the world's rapidly growing population, and secondly, because the participants are expected to number between two and three thousand senior school pupils from all over Britain, augmented by groups from various European countries.

The three-day programme (January 2-4) cannot fail to appeal to the educated young people of the present day.

The opening talk, Anatomy of Youth, will be given by Barbara Ward, who recently added to her distinguished writings the co-authorship of 'Only One Earth', which is recommended reading for those attending. This will be followed by a panel discussion, with maximum audience participation, on Youth and Education, the panel including Sir Ronald Gould and the High Master of Manchester Grammar School.

The second Day's topic is Youth and the Organisation of Society, with Dick Taverne, MP, Democratic Labour member for Lincoln, speaking on Liberal Democracy, and Miss Han Suyin, Chinese-American author prominent in the BBC 'New Horizons — China' programme, speaking on Communist Democracy.

On the third day, Chatham Grammar School for Girls will present Youth and the United Nations with discussion following, and finally the Rev. Lord Soper will speak on Youth and Religion.

Some sixty or more group discussion leaders are required and some readers may like to volunteer.

Full details may be had from CEWC, 93 Albert Embankment, London, SE1.

Raymond King, Vice Chairman: CEWC.



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During 1974 it is intended to re-organise subscriptions so that eventually they all fall due on 1 January each year.

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# TEACHERS AS EVALUATORS

The open-minded and self-critical teacher will want a regular flow of information to assist him in the modification, development and, hopefully, the improvement of his teaching.

In this issue, John Elliot and Clem Adelman of the Ford Teaching Project (see the June 1973 issue of 'New Era') argue for the possibility and importance of teachers as evaluators of their own teaching. John Thurlow and Michael Rowe describe their own first-hand experience on the Project as self-evaluators.

The project and these teachers are particularly concerned with 'inquiry and discovery' methods of teaching. Indeed they appear to bring to bear to their own work a disposition of inquiry which is consistent with this concern. The ideas they share however have application in a much wider professional context. At least it is this belief that encourages us to publish them in this issue of 'New Era'.

## Supporting Teachers' Research in the Classroom

John Elliott and Clem Adelman

### Introduction

In the June 1973 edition of 'New Era' we gave a brief account of the design of the Ford Teaching Project. The Project involves about 40 teachers from 12 East Anglian (U.K.) schools in a programme of co-operative action-research into the problems of implementing Inquiry/Discovery learning in the classroom. As we see it the research task of the teachers is to use action-research methods to identify, diagnose and resolve classroom problems. Our research task on the project central team (at the Centre for Applied Research in Education at the University of East Anglia) is to discover effective ways of supporting the research function we believe to be an important but all too often dormant aspect of the teacher's role. This dimension is hardly encouraged by the now fashionable 'co-operative' view of research in education where teachers identify their practical problems and the researchers provide them with the benefit of their expertise. Such a relationship hardly supports and fosters the autonomy of the teacher in his situation.

We had asked teachers at our Easter Conference to get feedback on how pupils inter-

preted their actions by holding open and frank discussions with them about classroom problems. The assumption behind this request was that many of the problems of attempting to implement new ways of learning can be diagnosed in terms of influences teachers bring about, of which they are largely unaware. Pupils respond to teachers' actions on the basis of their interpretation of what they intend by performing them. During their schooling pupils have learned rules of the form 'when teachers do X they intend you to respond in Y ways'. For example, they tend to assume that when a teacher 'asks questions' he is wanting them to display knowledge they should already possess, or when he asks "Do you all agree?" he wants them to agree with something which has been said. However, teachers may 'ask questions' because they are puzzled themselves and are genuinely requesting help from the pupils or because they want a pupil to explore a new line of reasoning rather than recall what he already knows. Similarly, in asking "Do you all agree?" the teacher may simply be wanting to assess the extent of consensus in the class rather than press pupils into consensus.



Now in an innovatory context teachers will be wanting new patterns of response from their pupils. But they are often unaware of the extent to which their intentions are unrealised because pupils tend to misread them; fitting their actions into a pattern governed by traditional conventions of interpretation in schools. Consequently they unintentionally bring about responses which are very different from those intended. Pupils may, for instance, respond to the teacher's questions by trying to guess the 'answers' they think the teacher has in mind rather than reason them out for themselves. And they may feign agreement or lapse into silence when teachers ask "Do we all agree?"

If a teacher is to get himself into the position of developing effective strategies for resolving problems like 'the guessing game' or 'silence in discussion' he needs to be aware not only of the problems but also of the relationship between his own conduct and such problems. And he can only become aware of the latter by monitoring pupils' accounts of how they interpret the meanings of his actions. Incidentally, it is via such self-monitoring that he often first becomes aware of the problems as well. When he becomes aware of the gap between intention and response he is then in a position to make the former far more explicit and to perform actions which are far less ambiguous with respect to the question of how they are to be interpreted.

So it was on the assumption 'that in an innovatory context many classroom problems can be explained in terms of a gap between what the teacher means by what he does and what pupils think he means' that we asked teachers to give research priority to monitoring pupils' accounts of their actions. We feel that we tested the soundness of this assumption by the fact that interviews and discussions with pupils in general revealed the very large communication gap between teachers trying to innovate and pupils accustomed to traditional methods of teaching.

What follows is a brief account of some of the problems we have faced in getting teachers to self-monitor their own teaching, and of the

kind of support we tried to provide for an action-research orientation to classroom problems.

One of the major difficulties the project team faced during the first term (Summer 1973) was helping teachers to document their work in a way which enabled them to identify and diagnose problems in the classroom. Many protested that they were too busy to give much priority to this:-

Primary Teacher (1):- "How much evidence — how much documentation? If essays (on research) are wanted teachers haven't got time or inclination."

Primary Teacher (2):- "There is a lack of time and we don't know enough about the children's background."

Primary Teacher (3):- "We have a cross-section of all these problems — they arise for different lessons. For every 1 hour lesson documentation would take 3 hours."

Secondary Teacher (4):- "I attempted to do this. I obtained for instance very interesting answers as to why pupils disliked to answer in class." (expands)

Secondary Teacher (5):- "I think you are quoting rather unusual circumstances. We can't do it as run of the mill."

Secondary Teacher (4):- "Yes."

Secondary Teacher (5):- "Should it be for the benefit of John Elliott and team?"

Secondary Teacher (4):- "I hope it will benefit me."

Primary Teacher (3):- "We can't document everything."

During the first term we tried to help teachers with this problem by interviewing pupils on tape about their teaching and with their permission giving teachers a copy or transcript. As 'strangers' whom pupils did not identify with the authority system of the school we



found we were able to elicit a degree of 'open-ness' and articulateness which surprised teachers. Teachers in general were also surprised and a little disturbed at the degree of criticism expressed by pupils. Professional self-esteem being somewhat at stake, some were motivated to study the effects of their teaching more systematically and to give it greater priority.

An initial reaction was to take the tapes (or transcripts) and use them with pupils to defend themselves against criticism. However, we managed, with the majority of teachers involved, to help them understand that the important thing to study was not so much the validity of the criticisms expressed by the interpretations pupils based their criticisms on. For example, in two schools teachers found that 'fact sheets', presented to the pupils as material for discussion and inquiry, were interpreted by the pupils as 'conclusions' the teacher wanted them to form. The criticism, that in presenting 'fact sheets' the teachers prevented them from coming to their own conclusions, was based on a misinterpretation of the teachers' intentions. As a result the teachers have realised that pupils tend to interpret their actions in terms of traditional assumptions about the teacher's role, and that if they are to communicate with pupils in a more innovatory role they have to make their intentions far more explicit. In both schools the teachers concerned are now discussing ways of how they can do this.

Some teachers have used the tapes as discussion material with pupils. Here classroom problems centering on differences of interpretation between teacher and pupils have been discussed. In some schools we have made tape or tape-slide recordings of lessons and interviewed teachers and pupils separately. The recordings, including the interviews, have then been made available for teachers and pupils to discuss. We are obtaining permission from heads and the teachers concerned to publish this documentation for use in in-service conferences and workshops.

One of the effects of the exercise was to foster a climate of trust and open-ness in the

classroom. We have an increasing number of teachers doing their own monitoring by getting feed-back from pupils. Some still find getting open-ness a problem and two ways of working through it have been developed by teachers, independently of the central team. In one school a pupil (11 years old) originally interviewed by a central team member, acts as a 'go between'. She chairs discussions with small groups of pupils selected by the teacher and after asking their permission presents a tape of the discussion to the teacher. In another school each teacher in the team interviews the pupils of a colleague and then hands him the tape (again with the pupils' permission).

However, time has not ceased to be a major problem, especially in secondary schools which have recently reorganised into larger units. The extension of the teachers' professional role to incorporate administrative and pastoral functions which tend to be separated from his classroom function makes it difficult for him to give priority to reflection on his teaching performance in the classroom. This tendency is reinforced by the career structure in secondary schools and the structure of responsibility. If a teacher is to get on in the system he must look more towards administration or pastoral work and less into his own classroom. There are therefore in general few rewards and little institutional support in many secondary schools for those concerned with improving the quality of their teaching by reflecting on and systematically monitoring what they are doing.

Our teachers are only too aware of these problems and considerable time has been spent at inter-school regional meetings discussing them, especially in connection with finding time to meet together in school-teams to explore and examine each others' classroom experience. The situation is better in primary and middle schools which are smaller and where administrative and pastoral functions are more closely tied to the teaching-learning situation.

During the last two terms teams have met with varying degrees of frequency (sometimes



with one of us present) to identify and diagnose classroom problems with a view to exploring the extent to which they are shared. Here teachers have studied together tapes and transcripts of pupils talking about problems. The willingness of teachers to be open to one another in school teams has been encouraging. We know of at least one school (secondary) where the team involve the headmaster in discussions about the significance of pupils' accounts of their teaching. After each meeting the convening advisers sent us reports. We do not generally attend meetings unless invited. This provides teachers with an opportunity to explore problems of communication with us, and attitudes towards us, in a relatively free atmosphere.

The following extract from one report illustrates something of the atmosphere at one meeting when teachers were discussing the value of pupils' views on lessons and our role as interviewers of pupils:-

Adviser:- "Do children feel they are being inspected in any way?"

Secondary Teacher (A):- "No I don't think so — they will often open up with them."

Primary Teacher (B):- "Pupils will open up with strangers who are just inquiring. Whereas they know the teachers are trying to find out what they know and therefore they try to give the 'correct' response."

Secondary Teacher (A):- ". . . all that he (J.E.) got from them was all criticism of the lessons."

Secondary Teacher (C):- "This attempt to get frankness can obtain complete nonsense from the children and often means that later a more authoritarian approach has to be adopted with them."

Secondary Teacher (D):- "I feel that this can cause trouble."

Secondary Teacher (E):- "The children can in fact give false information. Children do not talk frankly."

Secondary Teacher (C):- "Possibly children may like the idea that talking to the project team reflects an unfavourable image. To what extent do children realise the uniqueness of J.E.'s position?" (as an 'outsider' coming in to interview).

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Primary Teacher (B):- "It's easier in the Primary School."

Primary Teacher (E):- "Yes in the Secondary School you have the problem of adolescence, twisting of the evidence, etc."

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Secondary Teacher (C):- "By what criteria does a child get to know a teacher? Should we be judged by those we don't want to be judged by?"

Primary Teacher (G):- "Children are used to visitors. I've had no trouble."

Secondary Teacher (E):- "Do children **really say** what they mean in the Primary School?"

Primary Teacher (B):- "They try to reason out the correct response they ought to make."

Primary Teacher (F):- "Young children cannot rationalise the problems we are posing to them. They are not capable of making true judgements (on effectiveness of lessons . . . etc)."

Secondary Teacher (E):- "I have heard on tape some quite sensible judgements."

Primary Teacher (F):- "They become more coherent as they move higher up the school."

Primary Teacher (B):- "They still tend to give responses you expect."

Primary Teacher (F):- "Press the red button and you get the red response."

The central team's response to this report was to circulate a discussion document at-

contd. on page 215



# Eliciting Pupils' Interpretations in the Primary School

John Thurlow (John Thurlow teaches in a Norfolk Primary School)

My class consists of twenty-nine children, boys and girls, all about ten years old. They are a very lively group of children whose abilities range from poor to very good but not brilliant. In fact a fairly typical class without any of the extremes to be found at either end of the ability spectrum.

The subject area in which I teach is fairly broad. It covers the whole curriculum except music. These subjects are not necessarily all taught separately. For example, Science and Environmental Studies are integrated in one particular project which will also include aspects of English, Mathematics, Art and Craft. Basic skills are also taught, and the project is an attempt to give them a meaningful application. By this means I try to give the children as wide an experience as possible. A further aim is to ensure the children have a sound basis of knowledge upon which to build further as they grow older. Also I try to develop a sense of self discipline in the child.

The class is divided into four groups of mixed sexes and abilities. By doing this I hope to get all abilities working together to help each other.

The past term has been a very exploratory one. Two decisions had to be made. Which of the many facets of the teaching situation was I going to document and monitor. Then, what method was I going to adopt in order to obtain a fairly accurate picture of the events which took place. This was very necessary if I was going to be able to evaluate how effective the learning situation had been for the child. How effective were the methods and materials used?

I decided I wanted to know whether the child had achieved an understanding of the work he was doing. Could he put things together to show their relationship?

The obvious way for any teacher to find out what a child knows is to get him either to write or talk about the subject. However, with writing the problem arose of the child's limited vocabulary. There was also the fact that he would find the written word far more restricting than the spoken word — a fact especially true for children in the lower age groups.

The alternative was to talk to the child, but

here was another problem. When I questioned a child I was usually trying to find out how much he did or did not know.

It occurred to me that another teacher might be more successful in being able to talk to the child and discuss with him the work he was doing. The first stage would be to break through the child's initial reservations and suspicions. To do this the teacher would have to work casually into the interview by using inquiring questions rather than cross-examining the pupils, to avoid putting the child on the defensive, since the whole object was to get the child to talk.

By using a tape-recording, and a transcript of the recording, if necessary, I could, by myself or in consultation with the interviewing teacher, evaluate the effectiveness of the learning situation.

Were the materials and methods used suitable? Did the child achieve any understanding? What were the reasons for any lack of understanding? Where could improvement take place?

When a member of the Ford Project team interviewed one of the boys in my class, I remained in the background and continued teaching.

I knew the child was working from a text book called 'Understanding Sets'. My contacts with him showed he appeared to understand each separate mechanical operation of the stages he went through. He appeared to understand what the book asked of him. He was working the exercises correctly. He occasionally needed my help and further explanations, and had progressed through the book further than anyone else. The interviewer knew very little of him, except what he was doing and that he was working well.



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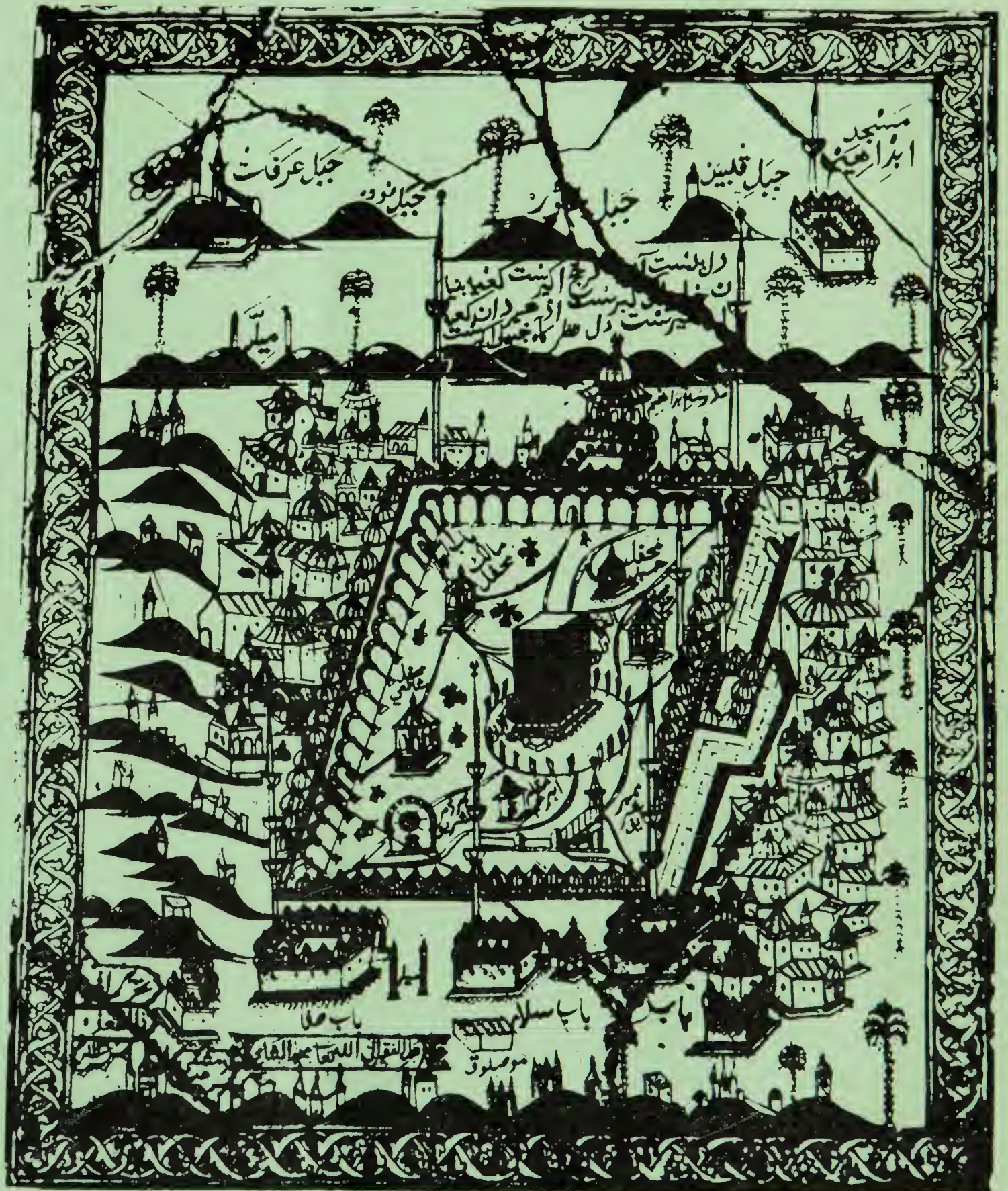
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## MECCA, PEKING, AND THE NEW JERUSALEM



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2. A PRICE TAG ON THE CHINESE ANSWER
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# 1. The importance of Islam

It is impossible to make sense of mankind's past and therefore of his present without taking into account the impact of Islam on history. This necessarily implies making two sets of judgement, first, as to the role of religion generally in human affairs, and, secondly, as to the particular role of Islamic religion. With regard to the former, religion can either be understood as "that which concerns man ultimately" (Paul Tillich's definition) or as "guesswork about unknown facts, and action in accordance with those guesses". (Arnold Toynbee's suggestion). Whichever of these two definitions is adopted, the more or the less positive, the undoubted fact remains that religious motivation has always been an immensely potent force in human behaviour. Warriors of the Jihad or holy war and Cromwell's Ironsides were lit up by something more than mere economic necessity or political conviction. As for the latter, the Moslem brush has painted such large tracts of time and space during the last fourteen hundred years that the historical panorama which did not feature them could be nothing but a wild and grotesque distortion of reality.

What then are the salient features of Islam, and how can they be most effectively transposed into the pedagogical terms of the secondary school classroom? These are the two questions which the enquiring teacher must answer. It is with the second of these that this article is concerned.

## A. ISLAM IN THE LOWER PART OF THE SECONDARY SCHOOL

Two introductory remarks may be in place here: first, that the material now to be recommended could feature in any World History, Social Studies or Religious Knowledge syllabus; secondly, that the methods by means of which the pupils familiarise themselves with it should be as varied as possible, relying as little as possible on the pupil's reading of textbook summaries and exploiting to the full the riches of Islamic art and architecture: explorations in aesthetic depth not only of the

Taj Mahal but also of the secret, red-brick wonder of Fatipur Sikri where religious tolerance was preached and practised in the spacious courts, which still exhale something of their original fragrance and repose.

### 1. The Man

A biographical approach to Mohammed as a man should present little difficulty. The outline of his career can be sketched quite clearly: his birth and upbringing by his uncle, Abu Talib; his life as a somewhat obscure business man in Mecca until the age of forty; his marriage to the widow Khadija and the procreation of six children. Then, the dramatic, shattering, revolutionary challenge to him of a Voice speaking to him from on high:

"You are the chosen one, proclaim in the name of the Lord". The flight to Medina, the progressive organisation of a series of Bedouin raids, victory at the battle of Badr, the entry into power politics astride the dynamic of religious inspiration, and his eventual death — all this can be convincingly narrated as the story of a remarkable man who claimed to be no more than the prophet of Allah, but fully and utterly that, preaching the omnipotence of Allah and the need for any true disciple (Moslem) to submit to His will.

### 2. The Message

In seeking to communicate the Islamic message to pupils between 11 and 16, the general difficulty arises of making plain any kind of religious belief in a basically secular society and also the particular one pertaining to what has conventionally been regarded as the enemy faith to Christianity. Here Edward Bailey's book on 'Belief' in the Batsford 'World Wide Series' is useful. It should however be possible to explain the attributes of the Islamic deity — power, compassion, mercy — and perhaps most easily and convincingly the institutional pillars of Islam:-

1. Kalima or the recital of the Creed, "There is no Deity but Allah, and Mohammed in his Prophet."



2. Salat, or the recital of the five daily prayers accompanied by ablutions.
3. Fasting, especially during the lunar months of Ramadan.
4. Zakat or almsgiving.
5. Hajj or pilgrimage to Mecca.

These practices are intended as aids to guaranteeing the minimum daily recollection of God which the devout Moslem should maintain. They can be compared with the charming prayer of an English seventeenth century Christian nobleman:-

“O God, Thou knowest how busie I have to be this day; if I forget Thee, do not Thou forget me”. The pupils might be asked to turn this invocation into contemporary secular terms with reference to their own daily lives, — “Do you ever ‘stand and stare’ or wonder just where you are going and what is the use and meaning of your life?” If in addition to this, pupils could be taught the meaning of words like Imam and Islam and be introduced to actual Mosque buildings and to practising Moslems, much will have been attained as regards the message.

### 3. The Manifestation

With regard to the manifestation of Islam, it is of course a question of selection from any number of possible historical situations. Two reasons suggest that the contemporary Middle East may be the most suitable: first because it was the Arabs who gave the initial gigantic thrust to the expansion of Islam, and secondly because of the ongoing struggle between Israel and the Arab world. Treatment of this theme should at least make it possible to point to the mixture of religious and nationalistic fervour in the Arab posture with its paradoxically curbing effect on Pan-Islamism.

“For the present every Moslem nation must sink into her own deeper self, temporarily focus her vision on herself alone, until all are strong and powerful to form a living family of republics”. (Iqbal: ‘The Reconstruction of Religious Thought in Islam’. 1944, ed Lahore. p.159.)

An alternative approach to Islam at the lower secondary level would be to attempt a Project on for example Baghdad through the Ages and the utilisation of the rich store of the arts and literature.

For example I have found the following stirring lines of Flecker’s ‘War Song of the Saracens’ a splendid flashpoint for dramatic choric speech as well as an initiation into the Saracens:

We are they who come faster than fate: we are they who  
ride early or late:  
We storm at your ivory gate: Pale Kings of the Sunset,  
beware!  
Not on silk nor in samet we lie, not in curtained  
solemnity die  
Among women who chatter and cry, and children who  
mumble a prayer.  
But we sleep by the ropes of the camp, and we rise  
with a shout, and we tramp  
With the sun or the moon for a lamp, and the spray of  
the wind in our hair.

From the lands, where the elephants are, to the forts  
of Merou and Balghar,  
Our steel we have brought and our star to shine on  
the ruins of Rum.  
We have marched from the Indus to Spain, and by God  
we will go there again;  
We have stood on the shore of the plain where the  
Waters of Destiny boom.  
A mart of destruction we made at Jalula where men  
were afraid,  
For death was a difficult trade, and the sword was a  
broker of doom;

And the Spear was a Desert Physician who cured not a  
few of ambition,  
And drave not a few to perdition with medicine bitter  
and strong:  
And the shield was a grief to the fool and as bright as  
a desolate pool,  
And as straight as the rock of Stamboul when their  
cavalry thundered along:  
For the coward was drowned with the brave when our  
battle sheered up like a wave,  
And the dead to the desert we gave, and the glory  
to God in our song.

### B. ISLAM IN THE UPPER PART OF THE SECONDARY SCHOOL

Here the study of Islam may be envisaged as forming part of a World History ‘O’ or ‘A’ level syllabus, as an ingredient in the study of comparative religion or included in a General Studies course with some such title as Man and his Beliefs. Under whichever of these umbrellas the teacher and his class may be operating, the previous threefold classification of content is appropriate: man, message, manifestation.

With regard to the biographical study of Mo-



hammed the man, a modest attempt can be made to arrive at some estimate of his personality, his physique and his psychological characteristics. For example, how much is really known of his appearance? Could he best be described as a sensation/intuitive type with a strong propensity for experiencing privileged moments of inspiration and intoxication, both daemonic and divine? How far did he himself set the pattern for the subsequent ideal Moslem character, and does Bouquet's conjecture in his book 'Comparative Religion' (Penguin) carry conviction:

"At its best Islam produces a dignified and restrained type of character, perhaps not unlike that of some Scotch-Calvinist Christians. At its worst, it makes for non-moral craftiness." (p.273.)

As for the message of Islam, obviously far more can be ventured than with the younger age group. Something will need to be taught about Hadith or Tradition, focussed on the unequivocal declaration, "God is not to be enquired of as to what he does", but the major emphasis should surely fall now on the introverted, mystical side of Islam, not least because of its demonstrable similarity to all other forms of mysticism. This means making the acquaintance of the Sufis.

"I am God — I am the crucified", exclaimed al Hallaj (858—922) — what are we to understand he meant by that? Rabia, who died in 801 A.D. has left behind a far less obscure, more immediately comprehensible and attractive passage, which compels affection by its warmth and understanding:-

"O my lord, the stars are shining and the eyes of men are closed, and kings have shut their doors and every lover is alone with his beloved, and here am I alone with Thee". Is this an utterly alien accent to the contemporary Sixth former?

## 1. Italy and Spain

There are three manifestations of Islam, each of which can be pedagogically utilised with great effect. The first of these is the impact of Islam on Europe in Italy with its influence on

Dante and above all for that long period between 711 and 1492 in Spain. Yet, as every serious study of intercultural exchange has shown, it is simply a fact — a basic law of history, applicable to every department of life — that materials carried from any time past to a time present, or from one culture to another, shed their values at the culture portal and thereafter either become mere curiosities, or undergo a sea-change through a process of creative misunderstanding — the transformation of the cult of Amor as it passed from the Moor 'tarab-adors' to the troubadors of Provence. (Joseph Campbell: 'The Masks of God' Vol. III, p.137). And yet, and surely this is the exciting historical truth that we should be striving to inculcate, " — whether in the cloisters of the great monasteries, in the halls and ladies' chambers of the castles, or in the rushlit, humble cottages of the toiling illiterate folk, the legacy of neighbouring Islam, and, as part of that, the whole Orient, was contributing largely to that twelfth and thirteenth century waking and nourishing of the European imagination which was to lead in the next three centuries to the dawn of a new and spectacular age, not for the West alone, but for the world." (Ibid: p.136)

## 2. Turkey

The second manifestation could be the case of Turkey for "Theirs is the only Muslim nation that has evolved intellectual and social foundations that in the main they can and do regard as substantially adequate to modernity. The Turkish segment of Islamic history is the only one in the contemporary period that those involved in it can look upon without misgiving. The Turks are the only Moslems who can regard their participation in modern Islamic history as reasonably effective." (W. Cantwell Smith 'Islam in Modern History' Princeton, 1957.)

It is perhaps worth stressing just how much of the traditional Moslem quality seems to persist within Turkish secularism, and this in spite of the abolition of the Khilafah in 1924. The forcible dissolution of the Muslim religious orders, the substitution of Western-based legal codes for the Shariat in 1926, and the emendation of the constitution of 1928



deleting the clause that reads "the religion of the Turkish state is Islam", even these did not remove the basic Islamic element. As a Turk remarked to Mr Cantwell Smith:-

"No, there are no atheists among us. Certainly no one is preaching atheism; or anti-religious ethics. We are laik, not pagan." (Ibid: p. 174).

Here is a fine subject for debate with older pupils: would they accept a description of themselves as 'laik but not pagan', and if so, what would they mean by that? A further passage from Cantwell Smith is worth quoting because its use in the classroom can help to offset the otherwise only too likely impression that the message of Mohammed is a kind of mere anachronism:-

"They (the modern Turks) are creating something new in the development of Turkey, are moulding themselves and their nation into new patterns not derived but invented. Yet they are doing so not simply according to their own desires, but according to what they feel is good — good, that is, we would argue, in an objective transcendent sense; good in the theological sense, as in accord with the will of God. They are creating something new in Islam, evolving out of their religious and social heritage new concepts not deduced but induced. Yet they are doing so not simply according to their own fancies, but according to what they feel is true, divinely true. They themselves would hardly use this terminology, and the whole process is not nearly so self-conscious as this analysis might suggest. But the fundamental submission to an absolute criterion is there." (Ibid: p. 182).

Again our Secondary school pupils may properly be challenged to consider whether they recognise in themselves a willingness or inability to "submit to an absolute criterion". In Dostoevsky's language, is the man who "bows down to nothing capable of bearing the burden of himself?"

A final comment from Cantwell Smith is suggestive:-

"It is hardly an exaggeration" he writes, "to say that some Turks consider Arab Muslims

much as an American-Protestant might look on an Ethiopian Orthodox Christian: politically irrelevant and religiously benighted — one of the impulses behind the desire for a religious reform in Turkey is the felt need for an overt differentiation of Turkish Islam from Arab." (Ibid: p.194).

### 3. Pakistan

A third manifestation is of course to be found in Pakistan, and for a host of reasons which lie particularly close to the story of the British in India, this theme should be an easily handled one in most school syllabuses. Pakistan being committed to the 'Islamic state' idea, "it cannot now be discarded or shelved — it would involve the positive assertion by a great Muslim community that the Islamic ideal for society is irrelevant or unequal to the task of contemporary living. . . ." (Ibid: p.207).

"If Islamic history is significant at all, then, the history that Pakistanis are now creating is of serious moment, both temporal and religious." (Ibid: p.207). Recent events, especially the emergence of Bangladesh, make consideration of this claim to significance all the more urgent.

"Islam as a developing process is that moving point within history at which the Muslim breaks through history to reach out towards what lies beyond. Yet that point remains within history; history always colours it." (Ibid: p.307).

Whether as teachers we hold the view that such 'breaks through history' exist or whether we do not, enough has surely been demonstrated of the impact of Islam on human affairs to make it incumbent upon us to accommodate coherently within the secondary school curriculum Mohammed the man, the Islamic message and its various awful and majestic manifestations.

James L. Henderson  
(Senior Lecturer in the Teaching of International Relations, University of London.)

**FURTHER READING:** Penguin Books in recent years, have published a range of useful books. As well as the Bouquet — mentioned above — there is the text of the 'Koran' itself (translated by N. J. Dashwood); an anthology of Islamic Literature (edited by J. Kritzeck); a study of Islam by Alfred Guillaume — himself the editor of 'The Legacy of Islam' (O.U.P.); and valuable sections in 'Mysticism in World Religion' by S. Spencer.



## 2. A price tag on the Chinese answer

One of the problems in teaching about some countries of the modern world is that it is as difficult to obtain reliable information as it is to interpret it. How far, for example, are the attractive accounts of modern China true? If they are, what has been the cost of this achievement? These questions are looked at by Lois Mitchison. She has visited China, and is the author of two useful books: 'The Chinese Revolution' (Bodley) and 'China in the Twentieth Century', in the Changing World Series, (Oxford University Press).

### THE PRESENT ENTHUSIASM

In her reflections on her recent visit to China Signora Maria Macciocchi ('Daily Life in Revolutionary China') quotes an Italian friend living in the western mess of depression, adultery and guilt. "In the end the Chinese will come, and they will put everything right."

Signora Macciocchi is a long standing communist, but many recent western visitors of all political faiths also accept that the Chinese have all the answers to all the western miseries. It is not the religious answer of India or the rest of Asia. Few of us in the west can now accept that people may be hungry and yet, through the love of God, happy. But in China people eat. There are no starving children or beggars to rouse the visitors' guilts and hostility.

Instead the visitor is swept along on a tide of enthusiasms. Everyone the visitor meets in China from his earnest young interpreter, through the doctors in the Peking hospital, to the model commune worker is excited about the newest ideal. They are all achieving 'Socialism today, Communism tomorrow', 'walking on two legs' — whatever it may be. Robert Guillain called this similarity of sentiment, expressed in universal slogans illustrated always with the same anecdote, the similarity of 'blue ants'. (Most Chinese wear blue cotton working clothes). But this is not the way the similarities have struck most recent visitors. The slogans sound as if they came from heartfelt sincerity. People sound happy as they tell the anecdotes.

To the lonely western individualist the attraction of China is of an enormous, supportive family. The lonely are comforted, they go to meetings, people visit them. Everyone has a purpose. Everyone's well being is everyone else's concern. The student who cannot manage his examinations is coaxed and encouraged by his friends and supervisors. His

earnestness may in itself make up for his failure to reach high academic standards. The young people of the professional Shanghai family are humping manure on the new state farm in Manchuria. But their parents insist that they are happy that their children are serving the state and are well cared for. With even greater insistence the young people themselves say that only now do they understand what true happiness and education are.

It is a particularly attractive picture to those western intellectuals who are guilty about our own failures to find an answer to the boredom of most working lives — the frustration of the young; and our own reliance on what we can do with our minds rather than our hands. So many recent western accounts of visits to China have read like 'the bread and butter' letters the polite write to their hosts. "Thank you for a lovely stay. How well you managed everything for us. We particularly enjoyed our visit to your splendid commune, and the meal beside the lake in Hangchow was delicious". Any other account of China is now exceptional. It has become intellectually fashionable to admire the Chinese version of society.

### THE LONG SEARCH FOR TRUTH

It is however a swing of fashion. For some years there was suspicion and hostility in the west, particularly in the United States, to the Chinese version of communism. It was pictured as based on concentration camps, forced labour and mass executions. Chinese Communism was said to have worsened China's already appalling material conditions. The peasants discouraged by co-operatives and communes were not producing the food they had produced before. Transport and central administration had broken down, famine was widespread, conditions were likely to worsen.



Obviously much of this was never true, and was fairly quickly proved to be untrue. From the first nearly all visitors to China denied the mass starvation and seething discontent. They met Chinese who said they ate better and possessed more than they had in 1949. To prove it they produced the touching small scale riches of the once abjectly poor — new bicycles, quilts, and fountain pens.

At first the optimistic visitors' reports were denied, again particularly in the United States, as either the deceit of secret communists (this was the period of the Macarthy witch hunts), or as the accounts of those who had been duped by 'Potemkin' villages, faked show pieces, especially built by the Chinese to trick gullible westerners. Like other young journalists I was sufficiently worried by this view to stop the car I was travelling in at an unexpected point on the road, march into a strange small house, and inspect an astounded family's dinner preparations. (It was rice with a topping of vegetables — what my interpreters had already told me the family was likely to be eating). We all of us knew however that China was a vast country and we could not hope to visit every village in every region. We knew that then, as now, foreigners' visits were carefully planned, some regions were closed: in particular Tibet and the south-east coast opposite Taiwan.

Sometimes, again then as now, we were discouraged from visiting remote regions. If we persisted over protests the most likely evidence we then found of local difficulties was that the local hotel was bad. Our interpreters were then bitterly ashamed and formally apologetic. No one touring China found evidence of major disasters, chaos or rebellion. Gradually the evidence from inside and outside China accumulated and was believed that the Chinese were still poor, but they lived better than they had before. Government was not perfect, but it too was more efficient than it had been since the last strong emperor.

Whether the Chinese were content with their government, oppressed or happy, was far more difficult to find out. We knew we worked

through interpreters, and it was the interpreter's duty to report back on what we did and said, and more important what was said to us. Only for very brief periods and in limited circumstances were foreigners who spoke Chinese allowed to work without interpreters; and Chinese who speak English or other European languages have generally 'forgotten' their foreign education, so that they too speak through a third person. When Chinese have spoken to foreigners alone it has generally been during periods of political relaxation inside China, and with both conversationalists conscious of possible results from over frank or misreporting.

Only, again, the foreigners were not sure of the results. The disputed figures in stories of mass executions immediately the Communists formed their government in 1949 turned out to hinge, in part, on the meaning of the Chinese characters for 'elimination'. Did they mean that so many landlords had been killed? Or did they mean that the landlords had ceased to be landlords? Foreigners have nearly always been allowed to visit prisons. They found many political prisoners, some of them in prison for the crime of 'spreading false rumours'. There may have been in all some thousands of political prisoners in China; but there are 700 million Chinese.

## THE CHINESE RESPONSE

The Chinese always told foreigners they were happy with their government. A Quaker delegation asked all those they interviewed whether they approved of Chairman Mao. All the Chinese said they loved the Chairman and he inspired them. Chinese told foreigners, speaking through the interpreters, that they were all studying hard, and through the meetings of criticism and political study they attended they hoped to live their lives more worthily in the future.

But, because of the periods of political outspokenness in Chinese, because the Chinese radio can be heard outside the political boundaries of China, and copies of newspapers and journals are smuggled out, we know that China and the Chinese are not as simple or as uniform as that. Some people resent the time



spent in meetings. Meetings for political study can be extremely boring, and the local political loud mouth is only too likely to hold forth at length. Meetings of criticism and self criticism can be very painful. Some people resent the promotion of the politically orthodox — the 'red' over the 'expert'. Some parents worry about children refused university or secondary school places because their parents are middle class. Some students are enthusiastic about their country's needs, but still want to chose their own jobs or stay in the towns they know. Some peasants in some villages do not want a lot of young students overflowing with enthusiasm, eating their rations, and not knowing which end of a plough is which.

For the young some of the Cultural Revolution was clearly fun. One of the Canton Red Guards has written about the excitement of looking each evening for a fresh house to break up. But even for these young the climate has changed, and some of them found themselves with fines, or even criminal charges as a result of their Red Guard activities. For their elders surely we need again to remember that the Chinese are human too. Who in their senses would wish to live in a perpetual revolution, unless, like Mao himself, he controlled the revolution?

When the wildest rumours circulated about Chinese famine and communist oppression China had her loyal defenders in the west. Now that the pendulum has swung towards a rosier view of China, there are still prophets of doom and disaster. There are also a number of western journalists who have specialised in Chinese affairs and speak Chinese. They have noticed that when visas are given to correspondents on their newspapers they are specicfially excluded, even though in the past their writing has been unfashionably sinophile. What the Chinese appear to dislike most is moderate criticism based on evidence from their own sources: the visitors they want least are those who already know most.

### **BALANCING ACCOUNTS**

Meanwhile it continues to be difficult to balance out the Chinese achievement. Materially the Chinese have done better than any other nation in Asia, or in the under-developed

world. More Chinese eat decently, wear solid clothes, and sleep warm at night, than have done so for a hundred and fifty years. China's industries, hospitals and army are fast overhauling the west. The Chinese can make nuclear missiles, motor cars and anti-biotics. For some Chinese, however, the Communists have built a difficult and impoverished society: impoverished because, since the Cultural Revolution so much of China's old culture has been outlawed, and because what is written, painted and made has to conform to political rather than artistic standards.

The Chinese have never had a liberal democracy. They are used to societies in which it is unsafe to speak one's mind. But this society wants to change people's minds rather to suppress their speech; and to do this it uses the weapons of public repetition of the message, criticism and self criticism. The warm supportive family of 700 million citizens is also a family of omnipresent and possessive spies. This is the price tag on the Chinese achievement. We may think the achievement a good or a bad bargain at the price; but what we do not know is what the Chinese think of it.

Lois Mitchison

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**ISLAM** ('Muhammed and Islam', 'Islam in the Middle Ages', 'The Achievements of Islam') by P. W. Crittenden. Macmillan's 'The Making of World History Series'. Three booklets — 35p each.

These booklets have been designed to enable teachers to move out from a narrowly national and political history syllabus. Within their modest 36 pages, they offer unexpected riches: straightforward text, clear lay-out, useful maps, and above all good pictures, mostly from contemporary sources. Meant for the lower forms of secondary schools onwards, any 'general reader' might well find these booklets a concise and attractive introduction to Islam.

In the same series, a trio on 'India' has already appeared: 'India in the Ancient World', 'India Invaded', 'Towards Independence'. They are by Evan Charlton. The first one offers material not easily available elsewhere, and gives a prominent place to religious beliefs.



# 3. The New Peace Education

## — DEVELOPMENTS IN BRITAIN, WEST GERMANY, AND THE NETHERLANDS

If the article on Islam looked at the past, and that on China at the present, this one has a deep concern for the future: the building in children's hearts and minds of the 'New Jerusalem' of a peaceful world. Continually disappointed, new hope — and our immediate interest — springs from the way contemporary approaches in education are being focussed on 'education for peace'.

Peace Education has become a growing area of study in American Universities and Colleges and a significant development in Britain was the appointment of a Chair of Peace Studies at Bradford University. It is important to establish in what way this new initiative differs from the older approaches to Education for Peace.

### ESTABLISHED METHODS

Traditional approaches tend to focus on Education for International Understanding in keeping with UNESCO themes, and to promote this through cultural exchanges, voluntary service projects and the provision of value-free 'objective' studies of special world problems, usually conceived as discrete issues. Focus is past or present oriented, with particular attention given to the international political system, and on limited modifications of the present system through gradual reforms as the main approach to peace.

In Britain invaluable work is being carried on by the Council for Education in World Citizenship, the education wing of the United Nations Association, not only to promote support for the work of the United Nations and its agencies in schools and teacher training colleges but also better understanding of World Affairs. In a similar manner the Atlantic Information Centre for Teachers provides informed reports in its regular publications on all aspects of current international affairs, while acting as a clearing house of information in methods and teaching aids. Numerous educational bodies, such as teacher training centres in colleges of education or departments of universities, C.S.E. and G.C.E. examining boards have for many years sought to devise interesting courses or syllabuses in current history or in world affairs, focusing on special issues and problems.

### NEW APPROACHES

Through an analysis of the objectives of a variety of diverse organisations within and outside the official education system, carrying on peace education, peace-relevant political education or practical peace work, the outline of the peace education movement can be drawn which has considerable potential for expansion.

The growth of the idea of Peace Education as a new area of focus in the late 1960's partly reflected greater public awareness of the urgency of today's world problems, the frequency of wars, the insecurity brought by the continual arms build-up and the eco-crisis, the latter in part the result of wrong national and personal priorities. This has coincided with a generational conflict in which pupils and students have started to reject the concept of education as a vertical structure, divided into the teachers, who convey, and learners, who passively receive, information. These two developments are linked since traditional teaching has tended to be based on acceptance of the status quo, with all the attendant injustices and extravagances of present-day society. Lastly, the new focus is a response to a world-wide discontent with the direction of conventional teaching and research.

#### 1. Value-oriented

The first important feature of Peace Education is its 'value-orientation' towards the clarification and realisation of certain objectives such as a less violent and more just world. Peace is considered not merely the absence of war or overt conflict and violence, but a situation where exploitative structures and relationships do not exist. Attempts are made to create empathy between peoples in different areas of the world by studying their common problems.



## 2. Action-oriented

Peace Education also tends to be action-oriented. Examples can be cited from Britain; Anti-Poverty is an organisation started in 1971 which seeks to combine the study of world development in schools, youth clubs and among industrial apprentices with an action component. Not only are funds raised for poverty areas of study abroad, but the aim is to involve the study-groups in helping solve similar problems at home. Outside the formal education system the Cobden Trust, the research and educational wing of the National Council for Civil Liberties, has been popularising 'Rights Education'. It has helped stimulate public debate on children's rights and is working to achieve greater participation by pupils in the running of schools. Its work is likely to be reinforced by the recently formed British Institute of Human Rights which also seeks to promote educational programmes.

Two 'action' organisations in the field of Race Relations are 'Towards Racial Justice' and 'Teachers Against Racism'. The former is presently publicising the injustice of the educational system which has allowed a high proportion of West Indian children to be mistakenly classified as educationally subnormal in intelligence tests and placed in special schools as a result of their background and culture rather than their mental capabilities. Teachers Against Racism started in 1973 with the aim of involving all races into starting:

- i. research into racial violence and
- ii. stimulating the writing of material for children by ethnic minorities.

## 3. Self-education

Peace Education also requires fundamental changes in the methodology of teaching. More emphasis is placed on the concept of self-education and horizontal learning or dialogue between equals. A number of secondary schools in Britain have tried tentatively to explore a variety of alternative educational philosophies. Examples are some of the schools in Leicestershire such as Countesthorpe College and Wreake Valley College and in the West Riding of Yorkshire, Wyndham School (Cumberland) and the 'free' schools in Liverpool, Leeds and Islington,

London. One of the premises on which this approach is based is that if the right environment is created pupils will learn from an early age to cope with life's problems in a mature and non-violent way.

## 4. Open Education

Peace Education is closely linked to open education. In the United States open education has been used to describe activities in British progressive primary schools of the open planned buildings and the integrated school day, where the teacher acts as a guide rather than an 'authority' figure. However, the concept can be applied at other educational levels. At the four-week summer school in London, July/August 1973, for American teachers, organised by Webster College, Missouri, a visiting speaker Dr Ingrid Sommerkorn from the University of Bremen, mentioned certain principles of open education in West Germany. These were:

1. Praxis orientation, or emphasis on practical work and implementation of ideas.
2. Problem orientation, or the focus on issues relevant to present society.
3. Interdisciplinary approach.
4. Participation or self-determination, a movement away from teacher-centred learning.

## 5. Systems approach

Certain educational specialists have also sought to introduce into schools new teaching techniques for an understanding of human relationships, conflicts and the problems of war and peace from the findings of the physical and social sciences. A prominent advocate of this approach is Dr John Burton of University College, London, who has described the behavioral approach to promoting greater critical awareness of world affairs in his book 'World Society' (Cambridge University Press, 1972). In contrast to the traditional approach to teaching in this field, focus is now placed on the future as well as the present, problems are being studied so as to illustrate their interrelationships and a general systems orientation is advocated so as to draw out the interactions of various world systems, political, economic, social and ecological.



This systems approach helps in the thinking towards possible future models of the world as alternatives to the present system of strategies for achieving any desired future. 'World Order' studies at the secondary school level is now being developed in the United States.

## **6. New Content and Materials**

Peace Education also involves changes in the content of curricula. One approach is the advocacy of the teaching of the values of a just society, tolerance and world co-operation through all subjects ranging from the physical sciences, through the social sciences to language and literature. Another is to eliminate elements of bias and prejudice from textbooks. The Council of Europe has undertaken to assist in this in respect of the European Community.

Specialist organisations and action groups are working for the incorporation into school curricula of topics relevant to peace education. The Voluntary Committee on Overseas Aid and Development (VCOAD), Oxfam, the Third World First (a University student group) and the North London Haslemere Group have produced valuable material on Third World problems for use in schools, colleges and adult courses. Some members of peace organisations such as Pax Christi, Fellowship of Reconciliation, Society of Friends and the Catholic Justice and Peace Commission are co-operating on the production of a Peace Handbook for use by peace organisations, other action groups, youth leaders, schools, etc., which will be available in 1974. Its three sections cover information on War and Peace issues, action suggestions on how individuals can help the peace movement, and a resources section with lists of bibliographies and relevant organisations, etc. The Conflict Research Society, which has its headquarters at the Richardson Institute, North Gower Street, in London, has a sub-committee working on the provision of materials which might eventually form the basis of a course in Conflict Studies for pupils in the 14-18 age range.

The Schools Council has since 1967 encouraged teachers of pupils aged 14-16 to develop both new techniques and new

material in their teaching by providing enquiry-based interdisciplinary courses of multi-media materials. In April it approved a major three-year project of the National Foundation for Education Research into the provision of teaching materials on 'Education for a multi-racial society' for use by pupils aged 6-16. It will include a teachers' guide on how to use such materials as poetry and music concerning the Caribbean and India, suggesting links between subjects such as history, geography, economics and cookery.

Another venture aimed at changes in both methodology and content in teaching under the auspices of the One World Trust, an educational charity, is the World Studies Project started in January 1973, directed by Mr Robin Richardson. It aims to develop multi-media materials for use in secondary school curricula which will encourage insights into problems of world order and a sense of loyalty to the world as a whole.

## **7. International co-operation**

Lastly the new peace education stresses the importance of teachers in different national systems working together. In 1971 — to add an example to those already quoted — the International Peace Research Association, composed of academics and others oriented towards peace research and its possible application to university teaching or of help to governments or various institutions, formed an education committee. The latter held its first international conference in 1972 at Bad Nauheim in West Germany to discuss various possible approaches to peace education and the role of IPRA in this field.

Several approaches were suggested for peace-oriented education, ranging from centralised world order models to decentralised world models. Liberals advocated improvements through reforms on the existing system, the Marxists advocated comprehensive structural changes before serious peace education could be started. Finally it was agreed that instead of looking for any one perfect model, a variety of initiatives should be encouraged by different groups and institutions throughout the world. A Secretariat was crea-



ted to serve as a world centre of information on peace education projects and experience. The first secretary appointed was Dr Christoph Wulf of the German Institute for International Educational Research in Frankfurt.

### **DEVELOPMENTS IN THE NETHERLANDS**

The Dutch government has decided to assist the United Nations aid policy in the 1970's by setting up a 'National Commission for the Promotion of the 2nd Development Decade Strategy' (DD2). It has been granted four million guilders to be spent on the formation of public opinion, one-third of which is to be specifically devoted to educational projects.

The working group launching a peace education curriculum for pupils aged 14-15 years, not preparing for university entrance, is centred on the Polemological Institute of the State University of Groningen and the Foundation for the Upbuilding of Peace in the Hague. The aim is to develop twelve case-studies between August 1973 and January 1975. Four of the Projects are related to socio-economic problems in Ghana, Sudan, Cuba and Angola, their commodity exports such as cocoa and bauxite and the need for restructuring Dutch industries affected. One involves sugar and Dutch agricultural policy in the European Community, another world shipping. The remainder are on studies on six conflict areas, the Middle East; the Greek coup of 1967; Vietnam war; Cuban crisis of 1962; the arms race, control and disarmament; and Czechoslovakia 1968.

Dr Ben ter Veer, specialist in peace education in Groningen, has commented that one of the major problems was how to break the material down into suitable language so that teachers could handle competently problem-topics and value-conflict discussions in the classroom. Problem-topics could be defined as those where no easy or simple solution is manifest. The strategy has been to develop a curriculum within a framework of constant discussion and cooperation between teacher groups, some 100 pupils, and involving some six schools, a group of didacticians and authors, all specialists from different disciplines.

The studies are processed by the Didactics group who will evaluate the material in the light of aims, principles and methods of teaching. The material will then be tried out to get feedback from schools. Then the final draft will be made, the aim being to operate within the structure of the existing education programme.

The Case Studies will contain material relating to:

- i. the importance of the problem of conflict for the Netherlands.
- ii. opinions formed and decisions taken by a wide range of Dutch institutions and organisations such as the government, parliament, political parties, trade unions, churches, action groups, which influence the solution of the problem.
- iii. essential questions linking the problems which pupils of these ages encountered in their lives with similar problems which occur on a macro-scale.

### **NEW MOVES IN WEST GERMANY**

Peace Research in West Germany received a great impetus when President Heinemann in 1969 gave official backing to the movement. The result was the formation of the German Society for Peace and Conflict Research, which has helped existing institutions with government funds for administrative purposes and for research while carrying on activities in the field itself. One of its projects has been to undertake the completion of an inventory of places where activities and research relevant to peace education are being done in West Germany. This includes peace organisations such as Pax Christi and the United Nations Association, and innovative groups outside the institutionalised education system such as work done in education by youth, church, private and political party groups.

The Hessen Foundation for Peace and Conflict Research in Frankfurt is conducting several research projects on the problems involved in translating the results of peace research into educational practice in school teaching. One project is to develop strategies



and models of peace education which can be empirically tested in schools, aiming to reduce or alter aggressive behaviour among pre-school and primary school children. This is based on the hypothesis that aggressive behaviour is formed as part of social learning and that it can be changed through educational influences.

Another project is an analysis of the development, function and manipulation of friend-enemy clichés using such sources as government declarations, opinion polls and schoolbooks and such methods as content analysis. The study will concentrate on stereotyped descriptions of historical and political events, particularly during the period 1949-1970.

To accelerate the process of adapting the findings of peace research for school use, the HSFK has started a project in which teachers, exempted from teaching duties, develop teaching models, using the research findings of the HSFK staff. The first topic selected was problems of less developed countries. The models will be tested, corrected and improved in schools and then made available in their finished form.

Peace education research is also being undertaken at numerous other places such as the University of Tübingen, Munich with the Study Group for Peace Research and at Bielefeld under Professor Hartmut von Hentig.

### **THE FUTURE IN BRITAIN**

In some respects Britain is ahead of West Germany in educational developments which potentially could be beneficial for the creation of peace-related curricula. For example the various projects such as the Humanities, the Moral Education and the Integrated Studies projects of the Schools Council, together with their methodology, the idea of teachers' centres and more recently of resource centres is being studied closely in West Germany to see whether the experiences in British education in these areas can be adapted usefully to Europe. In addition there is no lack of alternative educational philosophies being advocated in Britain or of edu-

cational institutions where new experiments are being made.

On the other hand there is no coherent plan or strategy for co-ordinating the various efforts of peace researchers, peace educationalists, and action peace groups interested in the practical implementation of ideas into teaching and the production of instructional materials such as is being undertaken in West Germany and the Netherlands. In addition there is no British equivalent to the German Association of Peace Researchers. Is this a need? If so, how can it be quickly established?

### **CHRIS LEEDS**

(A teacher at Christ's Hospital, Horsham, Sussex, and council member of Conflict Research Society, London.)

Mr Leeds is helping prepare a Peace Handbook, details of which can be obtained from Mr Richard Zipfel, Chairman, Peace Handbook Co-ordinating Committee, Pax Christi, 5 Caledonian Road, London N1. It will be available for distribution throughout the world.

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**GODS AND MEN — A Survey of World Religions** by B. W. Sherratt and D. J. Hawkin. Blackie. £1.95.

This would be an excellent introductory book for sixth formers or college students to the world's living religions: Christianity, Islam, Buddhism, Judaism, Zoroastrianism and others. An historical account of each religion and brief biographies of their founders or protagonists is followed by descriptions of ritual and everyday religious life. Practices such as initiation among the Kikuyu, the festivals of the Jewish year, the liturgy of the Roman Catholic Church, a pilgrimage to Mecca, the ordination of a Buddhist priest, and Parsi funeral rites are described. One of its most original features is not always successful: statements of faith by individuals. One respects their sincerity but some are very abstract — unavoidably perhaps in the acutely difficult task of trying to give intimate personal convictions public expression. There are useful photographs, charts, diagrams, a bibliography and index.



# 4. The Inter-Cultural Dimension

This is the concluding section of a talk by Dr Edith King on designing a social science curriculum project. Dr King is the author of 'The World: Context for Teaching in the Elementary School' (Brown, Iowa, 1971) and she contributed an article on resources for developing worldmindedness with young children to this journal in December 1972. The long extracts are taken from 'A Preliminary Review of the Intercultural Dimension in International/Intercultural Education, Grades K-14' by Paul Bohannon, Edith King, Irving Morrisett, and W. William Stevens, Jr. This enquiry was developed under the auspices of, and is available from, the Social Science Education Consortium, 970 Aurora, Boulder, Colorado 80302, U.S.A.

## OUR TWO-STOREY CULTURE

Several theories about how the individual in contemporary society exists simultaneously in an intimate, local, face-to-face society and in a broader, global macro-culture have been put forward by a number of social scientists — Paul Bohannon, Kenneth Boulding, James Becker and Howard Mehlinger, Robert Harper. However, Paul Bohannon feels that people today live in a two-storey culture:

There is a large-scale culture, which is shared by much of the world. It has many versions — such as the varieties of democracy, the varieties of communism, and the varieties of third-world socialism — but all these versions interlock into an international, world-wide large scale culture.

There is, at the same time, a small-scale world of family and community, mediated by common interest, sympathy, and trust in face-to-face relationships. The many varieties of small-scale culture need not be in touch; they are manifold, some of them quite isolated from the others. Whether they be tribal, peasant, or urban, they can operate quite independantly of one another — so long as they coexist with some version of the large-scale culture, or macroculture.

In differing degrees most of us today live in both the macro-culture and in one or many microcultures. All these cultures may be more or less in or out of phase with the overall state of the world.

Certainly both the large-scale and the small-scale world have become complicated: the first by sheer size, the second by sheer variety. We must, all of us, learn to deal with the large-scale culture; we may not seek active participation, but we cannot ignore it. We must also deal with the fact that most people today, at least those who live in industrialized society, belong to many small intimate groups or special interest groups, and that these groups are no longer space-bound territorial groups and hence not 'local' cultures. So, although a two-part culture is not new, it has been developed to a degree of complexity that demands intricately programmed and self-aware people to live in it with pleasure or even to survive in it.

The large-scale culture — the upstairs culture — is about power. All the versions of the macroculture are inter-connected. . . . The small-scale cultures — the microcultures 'downstairs' — are about love and trust, or else about special interests like chess, sewing, divorce, or boats. They are **not** connected — or rather, they are inter-connected by institutions in which each is a recognizable entity; they do not form parts of any whole. Some small-scale cultures are exclusively about race or ethnicity. But today even more are based on choice or subscription of individuals, and are in that sense, 'voluntary'. The basis for the choice may be rock music and pot or it may be Masonic ritual. (Bohannon, King, Morrisett, Stevens, 1973, pp.19-20.)

## GOALS OF INTERCULTURAL EDUCATION

The goals of the intercultural dimension in education are derived from the conception of contemporary society as a 'two-storey' culture. Few, if any, of the specific goals suggested are new. The particular combination of goals along with their inter-relationships, do form a new configuration of cognitive and affective objectives because they are based on a new context for understanding culture. This context calls for an understanding of the basic concepts of system analysis and of the ability to apply these concepts to physical and social systems of various sizes, up to and including various global systems.

This new context for understanding culture emphasizes the relationship between intercultural perspectives at home and abroad. Intergroup problems between major world groups or problems between major worldwide categories have been treated as if they were entirely different from problems that arise within nations. There are differences, of course, but much can be gained from looking at neglected similarities. The complexity of the intercultural demands for living in our own society necessitates that we learn to live in a country with many microcultures. The following goals of intercultural education particularly relate to Piagetian theory because they are directed towards changing the individual and his society. They begin with the most individualistic goal and move in stages to a broad societal goal.

**Awareness of Self:** that is awareness of self in a world perspective based on knowledge of the commonality of cultural conflicts within and between nations and on knowledge of our two-story culture and conflicts within it. It would be concerned with the individual's concept of self — in its physical, emotional, and ideational aspects — and with the individual's concept of his interactions with others, his impact upon them, and their impact on him.

**Awareness of Mankind.** Human beings must be aware not only of themselves, but also of the species of



which they are a member. Awareness of the species implies respect, appreciation, and empathy among members of it, and acceptance of the traditional values of many societies that call for equality of basic rights and of opportunity.

**Ability To Accept, Cope With and Profit From Cultural Diversity.** There are three closely related aspects of this goal. The individual should be able to accept diversity. Diversity in itself is usually not harmful. The harm comes because diversity engenders fear and thus, protective reaction. Fighting cultural diversity is unproductive; it creates alienation among groups and, if successful, it reduces differences which are to a large extent, desirable. Beyond acceptance, the individual should learn to cope with diversity — to avoid letting himself be hurt by the uniqueness of his own traits and associations, as well as by those of others. The third aspect is learning that all individuals and groups can benefit from cultural diversity by learning new methods, ideas, and outlooks from others and thereby sharpen their own.

**Ability to Communicate Clearly and Interact Constructively With Individuals and Groups having a Wide Variety of Interests and Cultural Backgrounds.**

Good communications and constructive interaction are essential to the other goals listed here. There are many reasons why individuals and groups have divergent interests and failures to communicate. Cultural diversity is an important, although by no means the only, source of such diversions.

**Ability to Manage Social Conflicts Based on Cultural Differences.**

'Conflict management' is an extremely useful concept developed by Kenneth Boulding and others, suggesting that efforts to abolish conflict are fruitless, that management rather than abolition of conflict is a feasible goal, and that conflict may be turned to useful purposes. (Ibid. pp.28-30)

Finally, the intercultural dimension in education calls for an experimental base. The underlying philosophy of Piaget, Dewey, Montessori and others is that all learning is based in experience. Piaget called for the child's 'operating' upon material; Dewey writes about learning by doing. The intercultural dimension in education whether applied to the social sciences or to other areas in the curriculum suggests the restructuring of old experimental programs and the planning of new ones to fulfill the needs of the individual functioning in a world culture.

## **SOCIAL SCIENCES AND GLOBAL LIVING**

I believe, the ramifications of the intercultural dimension in education upon the development of social science curriculum projects is immense. No longer can we, as social science educators, design curriculum projects and materials without this new view of the individual in a **world** society, a world that must find peace. I conclude my paper with this

statement: it is my hope that social science in the schools can take the lead in education toward a global society living in peace. Such leadership cannot be based merely on good will and good wishes. It must be founded on sound theories of how children develop from their early egocentric world into members of a world society.

DR EDITH KING

(Associate Professor of Educational Sociology, University of Denver.)

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## **MULTI-FAITH SCHOOLS: AN APPEAL**

The Wyndham Place Trust is applying its principles for the first time to the field of education and is currently engaged in preparing an anthology for use in the assemblies of the multi-faith schools of our land. A very great deal of material already exists in this field or is in preparation but we have not yet so far found the handy multi-faiths anthology on world themes which the busy teachers can take off the shelf as he prepares for morning assembly. Examples of the world themes we have in mind are world hunger and world health, about which many children of all ages are beginning to feel an almost passionate concern.

The stage has now been reached in this project where the Trust feel they should get together a small group of men and women, themselves teachers of children and young people between the ages of 7 and 18, and preferably representing as many world faiths as possible. These should be sufficiently near London or some other centre in the S.E. to be able to come together fairly frequently. They need not be themselves the actual collectors of the material but they should be able to put the Trust in touch with those who could.

People who would like to be actively involved — as well as those living abroad who have interesting examples to send — should get in touch with Mrs M. Shaw-Zambra, Wyndham Trust, 1A Whitehall Place, London SW1A 2HE.



## COVER ILLUSTRATIONS

The front cover has a picture of the Kaba — the holy sanctuary — in the centre of Mecca, city of pilgrimage for all Muslims. The picture is formed from glazed tiles, made in Damascus in the 18th century. It is now in the Arab Museum in Cairo.

Below is a woodcut, entitled 'Support for the People's Very Own Army', made in the 1940's as an appeal to the peasantry to support Mao's Communist cause. It is one of a number of vivid illustrations in Jean Chesneaux's 'Peasant Revolts in China 1840-1949'. This book is one of an excellent new series — Library of World Civilisation — which is edited by Geoffrey Barraclough, published by Thames & Hudson, London, and appearing in moderately priced paperbacks.





Afterwards I read a transcript of the recording. This showed that the boy, although working well, had not achieved the overall understanding which I thought was apparent. For instance, he was not clear in his mind on the difference between a Set (a group of things with something in common) and the Equality of Sets (two or more Sets with identical elements). To quote from the transcript:

Interviewer: So tell me, what is a set then?

Pupil: Something that is equal.

Although the interviewer tried to suggest something else it was obvious he had the concept of 'commonness' confused.

I came to the conclusion that the book used, although very good in its progression and in giving adequate examples, did not make this point clear.

Here then from this section of the interview I identified one problem of the child and one problem of the book. One further point arose and that was my lack of knowledge of the true situation. I was obviously being misled by the child's answers to my questions and the probable reason for this was questioning of the wrong type.

It may have been possible for me to pick up the child's lack of understanding at a later date by means of written tests, though it is doubtful whether I should have been in a position to identify exactly what he did not understand.

Neither should I have been able to find out the exact reasons for this or been in a position to work them out. This method has therefore enabled me to analyse the teaching situation more accurately, possibly pin-point deficiencies sooner than they would otherwise have come to light, thus enabling me to take more positive action to correct them.

Another valuable point is that a further opinion is obtained, possibly one less biased than my own. Also there is the fact that I was

able to sit down and listen to the tape and read a transcript in retrospect. So I was able to stop and think about what had happened. To spot any weaknesses in the situation, analyse what I had done and examine my methods.

There are, of course, problems. The main one being the amount of time involved. The interviewer must find the time to be away from his class. The class teacher must arrange time for the interview to take place. There is the time needed to listen to the tape and read the transcript. The time needed to discuss the situation, document all results obtained and conclusions reached. There is the problem of arranging for a transcript and deciding whether to interview one child or a group, depending on whether knowledge is needed about an individual in the learning situation or the situation's effect on a group. Decisions have to be made on all these depending on what knowledge is required and its depth.

There is also the problem for the interviewer of adjusting to the right technique for the interview.

A lot of these will not be easy problems to solve and possibly will only be solved through discussion beforehand together with a certain amount of trial and error. Some may never be solved.

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### **contd. from page 213**

tempting to clarify aspects of their role in relation to teachers. Just as we have functioned as a medium through which teachers and pupils can begin to communicate, so the advisers have functioned as a medium of communication between teachers and ourselves. However, another important aspect of the regional meetings, well illustrated by the extract, has been the opportunity it provides for secondary and primary school teachers to compare each others' experience, and by doing so to call into question many of the assumptions they hold about the capacities of the pupils they teach.



# The Cyclical Structure of Evaluatory Schemes

**Michael H. Rowe**, Director of Studies, Westbourne Secondary School, Ipswich

Westbourne Secondary Modern, Ipswich (shortly to become an Area Comprehensive) has on roll 1,300 pupils. The experiment involving a discovery type approach to learning occurs in the first year, and 125 pupils of mixed ability (half of the first year intake) have 16 periods per week of Integrated Studies. (There are plans to involve the whole of the first year in the scheme in the near future.) Integrated Studies appears on the time table in a series of blocks and the pupils are accommodated in the main hall. Stackable and easily moved furniture is used. A Resources Centre, which includes a mobile laboratory, is also housed in the hall. The subjects which have been replaced on the traditional timetable by Integrated Studies are Geography (4), History (4), English (4), and Science (4).

A series of exploratory discussions with some of my colleagues about the problem of children acquiring unrelated parcels of information in separate subjects, resulted in the formation of a team of teachers enthusiastic for an integrated approach to the discovery of knowledge. The team consisted of specialists in four traditionally important areas of the curriculum: English, Science, History, and Geography. We met regularly as a team for two terms and during that time we established the foundations of an integrated course called 'Man — Now and Then'. Our general aim was to involve children in the discovery of a unified body of knowledge which would inform and enrich their lives. There were to be no subject divisions; rather, children were to be encouraged to make use of any material, irrespective of its subject label, which could further their enquiries. The course was structured around an umbrella unit on 'light'. This allowed for a relatedness of knowledge, a coalescence of learning. As there were no published schemes available which met our criteria, we wrote our own booklets. Besides the need for relevance, we tried to incorporate into the course three major goals:

- (i) To excite the children into acquiring certain knowledge objectives.
- (ii) To ensure that they acquired certain skills.
- (iii) To encourage them to discover the processes involved in recognising and in thinking through problems.

The strategy which we adopted to accommodate satisfactorily such goals was heuristic and individualized in its approach.

As previously mentioned, the impetus for the experiment came from a dissatisfaction with the compartmentalizing of knowledge and the attendant problems of fragmentation which were inherent in the secondary educational system. It was this initial unease, about the inflexibility of a curriculum based firmly on subject status, which provided the team with a rudimentary pattern of evaluatory procedures — for in diagnosing the problem and in taking remedial measures and in seeking to test the effectiveness of those measures, we had, without conscious design, evolved an unsophisticated assessment framework. However, although we worked within a framework of problem-identification, remedying strategies and follow-up testing, we did so on a rather blurred and day to day basis until, with

the support of the Ford Teaching Project, we came to realize the immense value of monitoring more accurately and more comprehensively our teaching-learning situation.

**It was obvious that what was required was a rational and systematic monitoring schedule.**

The following was evolved:-

## 1. Research

This involved using everyone concerned, but mainly the pupils, as evidence. We taped groups of children discussing the course with a stranger, with a teacher, and amongst themselves. Their reactions to the course provided the team with material for further discussions (also taped). This complex patterning of taped evidence, which became our major source of feedback, enabled us to identify difficulties.

## 2. Problem-identification

After diagnosis of a number of problems which were impeding the aims and objectives of the course, we then had to decide how we might tackle them.

## 3. Decision-making

These remedying decisions necessarily involved methods of approach.

## 4. Methods

A few of the methods adopted were not fully effective in solving course problems and, furthermore, tended to alter the structure of the course. This meant that it became necessary to monitor carefully the new methods that were introduced and to modify accordingly.

## 5. Modification

Having tested the suitability of certain methods for remedying problems and having modified where required, we found that we were now involved in a repeat of the inquiry outlined above, for new problems were constantly being generated by



the strategies introduced to solve original problems. Thus the process became cyclic.

We found also that the keeping of brief field-notes and the constant examination and revision of course work sources were invaluable aids in the total monitoring and documentation process.

An illustration of the way the evaluatory pattern applies in practice may serve to demonstrate its worth. I shall focus on what has been for us a major difficulty in implementing an integrated-discovery approach to learning: that of finding the best way of providing children with the necessary background information required for problem solving. Traditionally, there are two sources — the teacher and books. We felt that the use of the teacher as an information source was unsatisfactory because he did not have always all the information and because his time could be spent more profitably in helping children in other ways. His role should not entail him becoming a substitute encyclopaedia. Referring children to books had its drawbacks also, for often the books needed are not available and, when they are, the information they contain is frequently complex and confusing. More important, they lead children to copy down chunks of vaguely relevant information without the children being involved in the understanding of what they write. And the transference of a wad of indigestible material from a book to a child's paper was something we wished to avoid. Thus, in our situation some other information source had to be devised (though the teacher and books were not to be wholly excluded). We decided upon the use of a card index system which, with the development of a complementary picture library, would enable children to acquire relevant background information. This system had the added advantage of saving time and energy, since pupils were no longer required to thumb through books either in the resource centre or in the library in the hope of finding appropriate bits of information. The cards were filed alphabetically and contained statistical, documental and other forms of evidence on specific issues and were directly related to the course work booklets.

From our point of view everything seemed to progress satisfactorily, and we felt that we had overcome a standard problem associated with inquiry based schemes. However, when we came to record on tape the children's comments on the way the course was proceeding, one of the recurrent criticisms was directed at the card index. The majority felt that the card index was merely a circuitous means of providing ready made answers. One child pointed out that there was little difference between obtaining the answer from a teacher or book and obtaining the answer from the index. It was obvious that most of the pupils had misinterpreted our intentions. Whereas our concern had been to provide the relevant data for the solving of problem-centred assignments, the children saw the index as an answer digest. They preferred a proper investigatory approach whereby they found out things for themselves; the card index appeared to negate this.

The torrent nature of the criticisms came as something of a surprise to the team. We knew the information placed on the cards could be improved; it would be in time. What we had not realized was the extent of the misconstruction of our intentions. The feedback on this caused us to reassess the method we had employed in solving our original problem. We concluded that it was not necessarily the method that was inappropriate; rather that it had not been implemented properly. We decided that a combination of three main corrective measures would help to make the card index function as we intended:-

- (a) More explanation to the group as a whole and to our personal sub-groups.
- (b) Careful alteration of the format and content of those cards which tended to encourage dependence and copying.
- (c) The introduction of a programme to teach each pupil how to use the index effectively, not as a book or teacher replacement, or as an answer system, but as an aid in thinking things out for himself.

At the present time we are monitoring the effectiveness of these corrective measures.



Inevitably there are drawbacks in any system: ours is no exception. The pressure — a necessary consequence of any form of curriculum development — creates tension for those involved. Evaluatory procedures add to this pressure and tension. The extra burden is undoubtedly worthwhile. Even so, at times the whole process is anti-productive because of its enervative nature. Besides pressure on staff, there is pressure on pupils who can feel, occasionally, like guinea pigs. Furthermore, there is often a sense of incompleteness which pervades the **modus operandi** and which results, it seems, from the cyclical structure of our evaluatory scheme. Nothing is ever in a state of stasis, nothing is ever finalised, always there is reappraisal in the light of new experience. Like children, we hanker after a finiteness of things and, like children, we are disturbed when there is frequent re-assessment and modification.

But these are relatively minor drawbacks in a system which we feel has been of con-

siderable value to us. Without some form of evaluative process, the course we structured would have been less successful. We have been made more aware of our role as educators; more aware of the blurred distinction between teachers' intentions and pupils' expectations; more constructive in supplying solutions to difficulties. We have been re-directed to the basic questions of education and are now more confident of tackling them. In addition, the pupils involved in the evaluation of the course have taken an active part in the structuring of their own learning situation and this participatory role has helped them to be more responsible and more conscious of the school's functioning. Our heightened concern for a rational and dynamic evaluatory procedure for assessing the educational soundness of the curriculum, traditional or experimental, has had its effect on our teaching in other areas, making all those concerned question and rethink the effectiveness of their roles. The benefits, therefore, are complex and extensive.

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# The Dominie Dismissed

A tribute to A. S. Neill by John Aitkenhead of Kilquhanity School

When we were very young we visited Summerhill School in Leiston. (We were thinking A. S. Neill was bound to be growing old and that someone should be thinking about carrying on his work.) We found the kids at his school were digging air-raid shelters in the heavy Suffolk clay, for Neill was realistic: the school was just on the Channel, and only fifteen months later, the RAF and the Luftwaffe were at each other's throats. That should date us.

I still have the snapshot we took of him cycling around on a ten-year-old's cycle for the fun of it, everyone cheering. I remember him sitting outside in the July sun, on a windowsill, giving out pocket money. (You were paid a ha'penny for each year of your age then, and fines were in proportion.) The dialogue at the top of the queue that day went like this:

Danny: Sixpence for me, Neill.

Neill: Any fines?

Scribe: Yeah, three thirds.

Danny: How much is three thirds, Neill?

Neill: A hell of a lot, Danny. Who's next?

On the next morning of our visit when we expected some profound observation from the old Master, what he said to us was, "Nice kids, aren't they?" And it was like this all the way though: Neill was in on the ground floor, at the grass roots. He really understood children and was willing to meet them as persons.

Well, we did think Neill was old — he was all of 56 years — and we thought, "Yes, we'll do in Scotland what Neill had to leave Scotland to do." The laugh was on us. When we had started the Scottish free school with Neill's blessing, when we had seen 30 years in it, Neill was still running Summerhill in Leiston. In the interval he had not only evacuated the whole school to Wales, but also he had brought it back to its war-scarred buildings and carried on again.

This year, only twenty-four days short of his 90th birthday, Neill died. But for him and his example, there could never have been this 'free' school in Scotland at Kilquhanity. We are pleased to think that in this way, to this extent, his own country has honoured his life-work.

This is more than can be said for the Scottish press on the occasion of his death. A shameful neglect was observed, with the honourable exception of the Scottish Education Journal — which was ironical, for Neill had a hearty contempt for that organ. "The prophet hath no honour in his own land." Our small country had thrown up a world figure but left it to the London Times to make the proper tribute when he died full of years.

Prophet is the correct term for Neill. The rubbish and nonsense of much of compulsory schooling, the cruelty of corporal punishment, the frustration of men and women wasting in the ranks of teachers, clerks, inspectors and administrators — when the true place of these is seen in our history, when liberal and liberating education is general, the name of A. S. Neill will be honoured as today we honour names like Copernicus and Galileo. For Neill saw with the most penetrating clarity that only happy, free persons can inhabit the world of gladness and compassion which surely is our true human heritage. And he saw that to this end, for this purpose, we must study how children can be happy and self-regulated. We must study, in other words, the generation of happiness. And that is exactly what is meant by education.

To his eternal credit, A. S. Neill not only thought and wrote fearlessly about this, but he also had the courage, over a whole half century, to live with his experiment — and the personality to inspire so many others to share this happy, exhausting work and unique educational experience. That is what made Summerhill.



# Review

## Education for Peace: Focus on Mankind

George Henderson, editor.

1973 Yearbook of the Association for Supervision and Curriculum Development, 1201 Sixteenth Avenue, Northwest, Washington, D.C. 20036. c1973. Price \$7.50

This excellent discussion of peace education, written by nine authorities in various fields related to questions of war and peace, approaches the problems in wide scope. Peace is viewed as a global matter, dependent on the establishment of justice and human welfare for all mankind. The efforts of schools enlisted in the building of peace must be directed toward the pupils' understanding of these five goals:

1. The minimization of violence, or war prevention.
2. The maximizing of economic welfare, or the providing of better standards of living for more people.
3. The increasing of social justice by relieving discrimination and oppression.
4. The broadening of the democratic base of public policy-making by increasing the participation of minorities and individuals in decision-making process.
5. The improvement of human life through the restoration of ecological balance.

The discussion begins with a prologue: **words of war** such as, we don't want their kind here; we've got to stop them before they take over another country; kill — only the strong survive. Then come the **words of peace** such as: Welcome to our neighborhood; Community school, country, world; armed force shall not be used to promote the common interest; 'With liberty and justice for all'.

The remaining chapters are headed as follows, with name of the author:

1. 'Working for Peace: Implications for Education (a general overview), Thornton B. Monez.
2. 'Antecedents of Violence' (failure to achieve justice is a major cause), Aubrey Haan.
3. 'Let's listen to our Children and Youth' (a research study), Juliette P. Burstermann and Gertrude Noar.
4. 'The Heart of the Matter' (the importance of understanding power relations), Theresa L. Held.
5. 'International and Cross-cultural Experiences' (guidelines for curriculum development), James M. Becker.
6. 'Transformation into Peace and Survival: Programs for the 1970's' (the need for continuing dialog between school and the community), Betty Reardon.
7. 'Children and the Threat of Nuclear War' (the role of parents), Sibylle K. Escalona.
8. 'Peace: Today and Tomorrow' (the need for ethical imperatives), George Henderson.

Bibliographies are supplied at the end of each chapter. In addition there are four appendices, each with valuable bibliography and teaching suggestions. Peace Centers in the U.S. and Peace Study Programs are listed.

Scattered throughout the book are statistics regarding the cost of armed conflict in the past century, human and material. The inclusion of poems, some very well known as those by Carl Sandburg, Claude Mackay and Langston Hughes, to those by less well known poets as Yevgeny Yevtushenko and Bobby Darin, adds a great deal to the emotional impact of the book.

The challenge to teachers in peace education may be summed up by one of George Bernard Shaw's famous couplets:

"Some men see things that are and ask Why?  
Some men dream things that never were and say,  
'Why not?'"

Marion Edman,  
Professor Emeritus,  
Wayne State University.

## Education for Peace: Bridging the Credibility Gap

The 1973 ASCD Yearbook is an important book already in the hands of over 10,000 educators in the United States but demanding a much wider international circulation and critical readership if it is to contribute as it deserves to the bridging of the credibility gap between 'peace education' and the mass of the teaching population.

It is still sadly the case that, as James Becker notes, "despite their immediacy and relevance the issues of war and peace have as yet failed to gain the acceptance in the schools that they warrant."

The difficulties are certainly many: "From the teacher's point of view the problem may be one of time and energy. Conceptual changes in a single field are sufficient to challenge the most conscientious teacher; when several disciplines are involved, as they are in the realm of international studies, keeping up with change can become an overwhelming task. . . . Efforts to influence curriculum decisions are exercises in both intellectual and political power. Moreover, the problem is complicated immensely by the fact that one of the basic goals of public school teaching is to help students develop humanistic and democratic values. . . . The issues are controversial and complex. The problems have a deceptively remote appearance." (p.112)

'Education for Peace: Focus on Mankind' will not provide an easy remedy to all these problems. It may anyway be the case that they have to be addressed by each of us in terms of the individual context in which we work. It does however provide thought, urgency, encouragement, information and practical advice to anyone sympathetic to the aims of peace education. The reader may well be advised to approach the work critically. However, to engage in critical debate on the issues of peace education is itself to take the first, perhaps the most difficult, step, which is to take seriously the responsibilities of educators towards the survival in a modestly equitable world of the human species.

David Bridges  
Homerton College, Cambridge



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